THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXIII Philadelphia, April, 1935 No. 7

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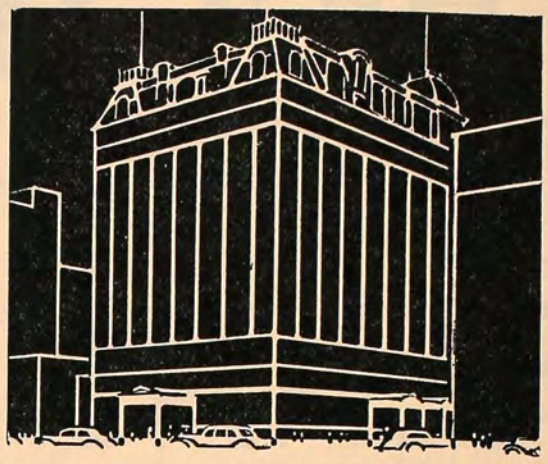

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Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Message

When this issue of THE CHURCH NEWS appears, Lent will be more than half gone. Reports come to me of larger attendances than in former years, and I have also noted it in my visitations. Men of ability have been brought from distant places in order that our people may have the advantage of the truth most attractively and eloquently presented.

In the second half of Lent our minds are turned from the denials of the flesh and the blessings thus obtained; and the person of our Saviour in His work of human salvation is made the subject of our contemplation. May we all gain that perfect devotion to Him, which such meditation should produce.

Then comes the Queen of Feasts, Easter, the assurance of life eternal. "As in Adam all die; even so in Christ, shall all be made alive." This blessed hope of everlasting life!

Tennyson's faith expresses itself in "In Memoriam" and "Locksley Hall":

> "My own dim life should teach me this,
> That life shall live forevermore,
> Else earth is darkness at the core,
> And dust and ashes all that is."

> "For since our dying race began,
> Ever, ever and forever was the leading light of man:
> Those that in barbarian burials killed the slave and slew the wife
> Felt within themselves the sacred passion of the second life."

The Resurrection of Christ gives us the final assurance.

Henry Ward Beecher says, "Nowhere else so much as in the realm of grief is the question of immortality interpreted. It is true that the first shock of overwhelming grief sometimes drives faith out of the mind; that it sometimes staggers the reason; that it sometimes dispossesses the moral sense of its accustomed health, and leaves the mind in weakness. As in a fever, the natural eye can see nothing aright, and things seem to dance in the air, and take on grotesque forms, so persons who are bewildered with first sorrow, oftentimes see things amiss. And there is no skepticism that is so deep and pulseless as that which often takes possession of people in the first great overmastering surprise and shock of grief. But after one has recovered a little, and the nerve has come to its wonted sensibility, the faith of immortality returns. There is that in every soul which knows what is the strength of life and noble deeds and aspirations; and therefore there is that in every soul which calls out for immortality."

My own experience was that "a shock of overwhelming grief" convinced me of immortality. From perfect health on retiring, my father had what we thought was an attack either of indigestion or rheumatism. The physician had come and given him relief. We thought he was "all right." We closed the blinds and left the room that he might now rest more quietly. He had been talking to me about the Civil War. Some half hour after, I returned and found him dead. I do not know that at any moment of my life I felt so positively that there was no such thing as death. My father's earthly tabernacle, with which he expressed himself, was there in very life-like form. He had departed, but I was sure that he was just as much alive as he had been a half hour before. I felt sure that he was still thinking of me and loving me. The other life never seemed so near to me as at that moment.

Of all Hawthorne's "Mosses from an Old Manse," the "Procession of Life" has attracted me from boyhood. He says, "Life figures to me as a festal or funereal procession. All of us have our places, and are to move onward under the direction of the Chief Marshal. Then come the difficulties of classification. First—all affected with like physical disease; second—those whom the gifts of intellect have united in a noble Brotherhood. Then—the sacred load of sorrow, the great multitudes who labor under similar afflictions. Then—all guilty ones to rank themselves in accordance with the brotherhood of crime; how difficult these selections and what a motley mass in each section! Last comes the summons on the principle of love. Now let the procession move. Yet pause awhile! We had forgotten the Chief Marshal. He comes. It is death! Who else could assume the guidance of a procession that comprehends all humanity? Onward, onward, into that

dimness where the lights of time, which have blazed along the procession, are flickering in their sockets. And whither! We know not; and Death, hitherto our leader, deserts us by the wayside. He knows not, more than we, our destined goal. But God who made us, knows, and will not leave us on our toilsome and doubtful march, either to wander in infinite uncertainty, or perish by the way."

SECRETARY OF DIOCESAN CONVENTION ISSUES CALL FOR MEETING ON MAY 7TH

The 151st Annual Meeting of the Diocesan Convention will be called to order on Tuesday, May 7th, in the Church of the Holy Trinity, 19th and Walnut Streets.

Official announcement has been sent by the Rev. Richard J. Morris, Secretary of the Convention, to all Clerical and Lay Deputies, together with Preliminary Ballots containing the list of offices to be filled, the names of those whose terms are expiring, and others who have been nominated. Deputies desiring to make nominations are requested to do so on the Preliminary Ballot and return same to the Secretary before April 16th.

The Opening Service of the Convention will be held at 9 A. M. by order of the Convention of 1934, and the Secretary calls attention to the fact that this is a half hour earlier than heretofore.

The Bishop will entertain the Clergy and Lay Deputies at dinner on Monday, May 6th, at 6 P. M., in the Penn Athletic Club, followed by a Diocesan Mass Meeting in the Church of the Holy Trinity at 8.15 P. M. The Bishop will read his Annual Message to the Convention at this meeting and others will speak.

The Committee on Arrangements for the Convention are hopeful that this Mass Meeting will be attended by as many members of the Church in the Diocese as possible and members of the Church are also invited to attend the meeting of the Convention on the following day also, the north and south galleries of the Church being available for all who may desire to come.

The Secretary of the Convention in his official announcement calls attention to the Canons which require the following:

Certificates of Lay Deputies be sent to the Secretary *at least one week* before the meeting of the Convention.

All proposed Amendments to the Constitution and Canons be filed with the Secretary *not later than April 7th.*

All Reports of Officers, Boards, Trustees, Institutions, etc., be filed with the Secretary *not later than April 23rd.*

Offices to be filled by the Convention follow:

Standing Committee: five Clergymen and five Laymen.

Executive Council: six Clergymen and six Laymen.

Deputies to Provincial Synod: four Clergymen and four Laymen.

Trustees of the Episcopal Fund: four Laymen.

Directors of the Church Foundation: two Clergymen and three Laymen for three years.

Canons of the Cathedral: two Clergymen and two Laymen for four years.

Assistant Treasurer of the Diocese.

Board of Triers: one vacancy.

Secretary of the Convention.

SPECIAL NOTICE TO OUR READERS

The next issue of THE CHURCH NEWS will be the Special Convention number and will not reach you until after the Annual Convention of the Diocese has adjourned.

The Convention issue of THE CHURCH NEWS will contain a complete review of the proceedings.

The Convention will meet in the Church of the Holy Trinity, Rittenhouse Square, on Tuesday morning, May 7th, and will be preceded by a Celebration of the Holy Communion, beginning at 9 A. M.

On Monday night at 8.15 there will be a Missionary Meeting in the Church of the Holy Trinity, at which the Bishop will deliver his Annual Message to the Convention.

All members of the Church are urged to attend the meeting on Monday night, and also the sessions of the Convention on the following day. While the main floor of the church will be reserved for the Clerical and Lay Deputies, seats in the North and South galleries will be available for all others who may come.

Don't miss the Convention number! If your subscription expires with this, the April issue, renew it at once!

SERIOUS DAMAGE BY FIRE IS AVERTED BY ARRIVAL OF ALTAR GUILD MEMBER

Grace Church, Hulmeville, narrowly escaped serious fire damage on Sunday morning, February 24, due to the early arrival of Mrs. Alfred Holden, a member of the parish Altar Guild, to prepare Altar. Mrs. Holden discovered smoke and summoned help. Boys of the Church School removed all the Altar hangings and brasses. The fire, which was due to an overheated furnace, was quickly extinguished. The fire damage will, it is said, require repairs to the flooring, joists, carpets and repainting of the walls. All the damage is covered by insurance. Grace Church was founded in 1831. On the morning of the fire the Rev. James C. Gilbert was at St. Paul's, Edgely, conducting a service there. Two years ago Grace Church was furnished with carpets, pews, lights and other equipment from the Chapel of the Transfiguration, in Woodland avenue, West Philadelphia, prior to the demolition of the Transfiguration building.

CHAPTER OF NATIONAL C. L. I. D. ORGANIZED HERE

A Chapter of the Church League for Industrial Democracy was organized in Philadelphia on March 14. The group who came together at that time are members of the National C. L. I. D. and feel that a Chapter is needed in this city. The following officers were elected: President, Rev. W. Mac D. Sharp; Vice President, Miss Lily Chesten; Secretary, Rev. John T. Golding; Treasurer, Rev. Philip H. Steinmetz. The Rev. J. P. Morris, Miss Hilda Shaul and Miss Elizabeth P. Frazier with the officers make up the Executive Committee. The feeling of the group is that in the near future the program will be one of study. They will first come together to read and study Richard Gregg's book, "The Power of Non-Violence."

Schedule of Noonday Lenten Services in Central City

OLD CHRIST CHURCH
(2nd above Market)
12.30 to 12.55 P. M.

April 1-3, Monday to Wednesday, inclusive: Rev. Howard R. Weir, Rector, Church of the Holy Trinity, Phila.

April 4-5, Thursday and Friday: Rev. Thomas L. Harris, Rector, Church of St. Luke and the Epiphany, Phila.

April 6, Saturday: Rev. Ernest W. Mandeville, Rector, Christ Church, Middletown, N. J.

April 8-10, Monday to Wednesday, inclusive: Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore, Pa.

April 11-12, Thursday and Friday, Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

April 13, Saturday: Rev. Arthur C. Carty, Priest in Charge, St. Bartholomew's, Phila.

April 15-16, Monday and Tuesday: Rev. Percy R. Stockman, Dean, Convocation of North Phila.

April 17, Wednesday: Rev. W. Roulston McKean, Assistant, Old Christ Church, Phila.

April 18, Thursday: Rev. Richard T. Lyford, Rector, St. Asaph's, Bala-Cynwyd.

April 19-20, Friday and Saturday: Rev. Louis C. Washburn, S.T.D., Rector, Old Christ Church, Phila.

BROTHERHOOD OF ST. ANDREW
Garrick Theatre
(Juniper and Chestnut)
12.30 to 12.55 P. M.

April 1-5, Monday to Friday, inclusive: Rt. Rev. Granville G. Bennett, D.D., Assistant to the Bishop of Rhode Island, formerly Bishop of Duluth.

April 6, Saturday: Rev. N. B. Groton, Rector, St. Thomas' Church Whitemarsh, Pa.

April 8-12, Monday to Friday, inclusive: Rev. Howard R. Weir, Rector, Church of the Holy Trinity, Phila.

April 13, Saturday: Rev. John R. Hart, Ph.D., Missioner and Lecturer.

April 15-19, Monday to Friday, inclusive, Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

April 20, Saturday: Rev. John R. Huggins, Assistant, Church of the Holy Trinity, Phila.

ST. STEPHEN'S CHURCH
(10th above Chestnut)
12.30 to 12.55 P. M.

April 1-5, Monday to Friday, inclusive: Rev. Noble C. Powell, D.D., Rector, Emmanuel Church, Baltimore, Md.

April 6, Saturday: Rev. Granville Taylor, Vicar, Chapel of the Mediator, West. Phila.

April 8-12, Monday to Friday, inclusive: Rev. Karl Reiland, D.D., Rector, St. George's, New York City.

April 13, Saturday: Rev. Charles H. Long, Rector, Zion Church, Phila.

April 15-19, Monday to Friday, inclusive: Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.

April 20, Saturday: Rev. John Doyle, S.T.B., Assistant, St. Stephen's, Phila.

NOTED SPEAKERS COMING TO CHURCH OF THE HOLY TRINITY THIS MONTH

Dr. Richard C. Cabot, Professor of Social Ethics at Harvard University, and Sir Wilfred Grenfell are scheduled to speak in the Church of the Holy Trinity this month. Dr. Cabot will make an address at the Service of Evening Prayer on Tuesday, April 2nd, on "The Love of God and the Human Body." Sir Wilfred will tell about his work in Labrador at the regular 7.45 service on the night of Easter Day, April 21st.

Mr. Cabot is the originator of medical social service. A member of the staff of the Massachusetts General Hospital, he is credited with being the leader in bringing doctors to center their science and skill upon the patient rather than the disease, and is deeply interested in helping ministers to deal more effectively with people in difficulties, and especially in times of illness. Dr. Cabot is also the author of many books, of which "What Men Live By" is probably the one best known to the general public.

MEMORIAL IS DEDICATED AT ST. LUKE'S, BUSTLETON, ON SEXAGESIMA SUNDAY

A Memorial Window, erected in memory of Miss Anna B. Nichols, a communicant, was unveiled and dedicated on Sexagesima Sunday, February 24, in the Memorial Church of St. Luke, Bustleton. The Rector, Rev. John W. Norris, unveiled and dedicated the window and preached the sermon.

The memorial is the first of a series of aisle windows to be erected in the church for which the Vestry has adopted an iconography. It is of the medallion type, each window containing two medallions. The upper of the two contains a representation of the Magi presenting their gifts to the Infant Jesus, who rests in the arms of the Virgin. The lower medallion tells the story of the Widow's Mite, while above both an angel is represented as bestowing the divine blessing.

In the border, which is predominantly blue, has been worked out an alternate decoration of a Star and an Oriental house-front. Each of these small designs are different and are symbolical of The Epiphany and of Bethlehem to which The Star led. Just within the wide outer border are two narrow strips of green and white, the liturgical colors of the Epiphany.

The window was designed and executed by Mr. Elmer Anderson and Mr. William Blood and the glazing by Mr. John Light.

There are eight aisle windows in St. Luke's and the scheme adopted by the Vestry calls for one window to represent each of the Christian Seasons, while the lower part of the window will contain either some teaching of Our Lord's or some teaching concerning him. A second window, to be known as The Christmas Window, will be erected shortly.

Miss Nichols, in whose memory the Epiphany Window has been erected, was a member of St. Luke during her lifetime. She passed away in June of 1934 in the twenty-fifth year of her life. The window has been presented to St. Luke's by her family. Her father, the late John Nichols, gave his approval to the plan of the window just a few minutes before his death on December 17. Her mother, Mrs. Laura Nichols, and a brother, Mr. Robert J. Nichols, a vestryman of St. Luke's completed the plans for the memorial.

DEAN HILL CONVALESCING

The clergy and all other of his many friends throughout the Diocese will be gratified to learn that the Very Rev. John E. Hill, Rector of All Saints Church, 11th street and Snyder avenue, and Dean of the South Philadelphia Convocation, is now convalescing from his serious illness, which kept him from giving full attention to his many duties during the past two months. His physician says it will require sometime, however, before he will be able to resume his accustomed activity.

DIES IN CHINA

Archdeacon and Mrs. Bullitt received a cablegram announcing the death on March 21st in Chefoo, China, of their 8-year-old grandson, James Bullitt Lutley. The boy, who died on his birthday, was the son of the Rev. and Mrs. Albert French Lutley. Mr. Lutley is a clergyman of the Church of England and is in charge of St. Peter's Mission in Chefoo.

Commission on Forward Movement Plans Second Step in Program

Plans have been completed for another step in the Forward Movement adopted by the General Convention and which is being carried on by the commission of which the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, is Chairman. Reports have been received that upwards of 635,000 of the pamphlets on "Discipleship" have been distributed in response to applications from the various Dioceses and Missionary Districts.

These pamphlets designed for use during the Lenten season are to be followed by a second leaflet. In response to a notice from the commission, Bishop Taitt, under date of March 11th, sent the following communication to the Rectors and Ministers in charge of congregations in the Diocese, notifying them of the purpose of the commission and expressing the hope that the coming leaflet will reach every family throughout the Church, and also requesting that he be advised how many copies may be desired for each congregation in the Diocese.

Bishop Taitt's letter reads:

My dear Brother:

The Forward Movement Commission has issued a letter saying, "In response to a general demand for conserving the values of the Lenten leaflet on Discipleship, the commission determined to issue a second leaflet for distribution at Easter carrying the program on during Eastertide and culminating in another Church-wide corporate communion on Whitsunday. The commission also asked that the ten days between Ascension and Whitsunday be made a special period in the Church for the holding of quiet days, retreats, and conferences."

This Manual might be called "Discipleship in Action" and will cover every day between Easter and Whitsunday. We hope that it will reach every family throughout the Church.

Please let me know at once how many copies you desire at one cent each, so I can advise them.

Very faithfully yours,

FRANCIS M. TAITT.

Enthusiastic and widespread response to the Lenten program of the Forward Movement is reported in a communication which Bishop Taitt received from the commission. The statement also was made that at a recent meeting of the commission it was explained that the commission's principle is not to impose a program, but to encourage local spontaneous action with no veiled intention of campaigning for funds.

The commission at this meeting, it was stated, also laid plans for carrying the Forward Movement into Summer Conferences, and asked its Literature Committee to outline courses for these and also for use in other clergy and leadership conferences.

In response to some communications, which it was stated were received with sympathetic interest, urging that the social note be stressed in all literature and addresses under the auspices of the commission, the Chairman, Bishop Hobson, was directed to reply favorably to these requests and to incorporate in his answer to those making them the following declaration of principle:

"Since the program of the commission is primarily a call to the members of the Church to accept the full demands of discipleship, it must face with courage those conditions and situations in modern life which are contrary to the Gospel taught and revealed by Christ. We recognize that remedial social service is not enough to discharge our obligation as disciples, and that justice and fulness of life for all is the will of God, and must be included in any program which seeks to unite the members of the Church in a Forward Movement toward the Kingdom. . . .

". . . The commission does not expect to present detailed programs in the fields of social, economic, industrial, racial or international life, for which united Church effort is asked, or expected. But it *does* plan to set forth definite standards of Christian attitude, and concrete suggestions to be used in determining the position of a true disciple confronted by the problems of our times. The disciples' vocation in social matters must not be left vague, nor should the way of discipleship lead along a middle road where the traveler is seeking safety first and trying to please everyone. Whether the individual disciple is a conservative, liberal or radical in social thinking, he must first of all be in deadly earnest about being a Christian who accepts the second great commandment as his obligation, and is ready to sacrifice time, money and personal advantage in keeping it...."

CHURCH MISSION OF HELP SHOWS STRIKING EVIDENCE OF CONSTRUCTIVE WORK

During the past month THE CHURCH NEWS had its attention directed to a striking instance of the constructive work which the Church Mission of Help in our Diocese is successfully carrying on, and which prompted asking of each of our readers the question: *"Won't you be such a friend to another girl?"*

One of our own Church girls, who now holds a good position, was desperate a year ago, as the result of her love for a man who was unworthy of her, although a professional man. As a result of his persuasion she had an abortion and had to go to a hospital. There one of our Chaplains became interested in her and she was referred to Miss Mogridge, Director of the Church Mission of Help, for rehabilitation. The girl was a spiritual, mental and physical wreck, and presented a most difficult problem. Shortly after the Church Mission of Help's contact with her she attempted suicide. Everyone else gave her up as hopeless, but the Church Mission of Help held on to its faith in her, and this faith was amply justified.

The girl has been rehabilitated and has been restored to her rightful place in society and is a faithful and devoted worshipper in the Church. The Church Mission of Help reports that the rescue of this girl was not an easy task, and that it was only made possible by friends who had faith in the work which the organization is doing and who gave generously of their material sources to educate this girl.

And so THE CHURCH NEWS asks of its readers: *"Won't you be such a friend to another girl?"*

During the past year the Church Mission of Help has looked after more than 300 girls, and its reports show that in virtually every instance these girls have been spiritually as well as socially readjusted or are in process of being readjusted through the ministry and nurturing care of this organization of the Church, which was started in this Diocese during the period of the World War, and which during the intervening period has a record of approximately 2,000 girls who have been rehabilitated and restored, and who are now living happy and normal lives.

A CRITICISM

"To the Editor:

"In your notice of the *Southern Churchman* you say, 'It excels in its department for women and children.' I hope I am not a 'captious purist,' but your phrase gives the impression of a weak and rather silly magazine.

"As a matter of fact, the *Southern Churchman* is full of what Bishop Greer used to call 'the vital piety of Virginia'; is more full of missionary interest than any of the three other Church papers which I used to see; and last but not least, it has no vulgar, would-be-amusing column.

"This from your oldest contributor."

DIOCESAN NORMAL SCHOOL REPORTS WINTER CLASSES AVERAGED 220 STUDENTS

The Diocesan Normal School had an unusually successful winter session. The experiment of having a concentrated course of a few two-hour courses for five weeks, rather than many one-hour courses for ten weeks, turned out to be immensely popular not only with instructors, but also with students. The practical courses in how and what to teach children of various age groups were all well attended. Perhaps the most popular course was given by the Rev. Dr. Daniel A. McGregor, National Secretary of Religious Education, who came over each Thursday night from New York to tell the teachers how to use the modern Bible in the Church school. His class taxed the capacity of the library, which is the largest room in the Church House. His gifts as a teacher and his vital personality gave the Bible a thrilling new interest to the students.

One of the interesting features of this year is that the winter session was larger than the fall session for the first time. There were 220 students, representing 62 parishes.

The Commission on Teacher Training was well satisfied with the results of its efforts and is carefully considering some suggestions as to how the Normal School may be even more effective when it opens again next fall.

(Rev.) Wm. H. Pickford.

1935 SUMMER CONFERENCES

A number of parishes are already busy planning for members to attend the summer conferences, both for delegates to be sent by the parish and for those who will go "on their own."

Bethlehem, Blue Mountain and Wellesley welcome delegates from our Diocese, and all will commence the last week in June. The conference at Ocean City will not be held this year.

Bethlehem sends word that the following have already consented to lead courses: The Rev. Kenneth Heim, Rev. Frederick Trumbore, Rev. and Mrs. Thomas B. Smythe, Mrs. John Loman and Mrs. C. Stanley Rogers.

This conference, which is primarily for young people, will move to Mount Pocono and will be held June 23 to 28.

The Blue Mountain Conference will be held again in the Penn Hall School, Chambersburg, Pa., June 24 to July 5. Its program offers much under the following leadership: Rev. Angus Dun, Chaplain; Rev. L. Bradford Young, Rev. Thomas L. Harris, Lewis B. Franklin, D. C. L.; Miss Edna Beardsley and Miss Mildred Hewitt.

Two features are the children's conference and the special course for the clergy.

Information concerning these and other conferences may be obtained from the Summer Conference Committee of the Department of Religious Education, in Room 30, the Church House. The committee plans to hold a summer conference meeting in May. It will be glad to furnish speakers for parish and diocesan meetings.

Nothing stays good unless we try to make it better.—*Selected.*

"Bishop's Day" for Boys and Girls

By the Rev. Philip H. Steinmetz
Chairman Commission on Church Schools

Boys and girls, a real adventure lies ahead of you, a service of praise and prayer and thanksgiving to God the Father of us all, a visit to new and strange places where few of you have ever been, a chance to see some of those who belong to other Church Schools than your own. The Bishop has invited boys and girls 14 and under to come together for a service in Holy Trinity Church on Sunday afternoon, May 12th, at 4 P. M. He is going to meet you personally and let you explore the Church House, its offices, halls and passageways.

This service is your service. The words will be ones which you know and understand and use; the music will be music you know and love to hear and sing; the address will be to you and just for you; the choir will be made up of your own Church School choirs. Only a few older people will be there and they will have to have tickets to get in. You won't need any, though, because this is your service.

Through the whole year you worship, study and work in your own parish. While you are doing that, other boys and girls are doing the same thing in other parishes here in the Diocese of Pennsylvania. And in other parts of the world Christian people are living and working and worshipping God. All too seldom we have a chance to see each other. On the Bishop's Day we can all come together, worship together, meet Bishop Taitt, and see the Church House. There there will be displayed some of the things which you have been doing during Lent to help in the missionary work of the Church and some of the work you have done during the year in your Church Schools.

You don't see Bishop Taitt very often, probably only once a year, when he visits your parish for Confirmation. Now he wants you to come to see him. He has an office in the Church House and he will be there most of the afternoon, so that you may each come to talk with him.

The main event of the day, though, is the service in Holy Trinity Church. In this church Phillips Brooks preached to the people of this city and worshipped God. In this church men and women and boys and girls have met for great services of worship. Every day someone is there worshipping God. May 12th is your day to come and offer to God, the Father of us all, your praise and prayers and thanks, and to carry home a new vision of the great life in which we all share as members of Christ's Church.

Note.—A service or Devotional Day for all young people of the Diocese from 15 to 25 years of age is being planned for some time in May. The exact date and details will be announced later by the Commission on Young People, which is working with various organizations for young people.

"A GREAT CALM"

Be still, my soul, and rest:
Still as the sea becalmed
In the tranquil, grey twilight:
Still as the sea becalmed
In the peace of the star-lit night:
Still as the sea becalmed
In the hush before the dawn:
Still as the sea becalmed
In the glow of the sun-lit morn.
Be still, my soul, and rest.

—*Ernest C. Earp.*

Girls and Staff of Burd School Commemorate Founder's 142nd Birthday

The forty girls and members of the staff of the Burd School, 43rd Street and Baltimore Avenue, on Saturday, February 23rd, united in a commemoration at the school of the 142nd birthday of the school's founder, Mrs. Eliza Howard Burd. This commemoration, an annual event at the school, looked forward to with delight by the girls and the staff, included a gala dinner and the cutting of the birthday cake, the latter honor going to the "baby" member of the school.

This year it was an ice-cream cake. Following the annual custom, the girls assemble beneath the oil painting of the founder. Each girl places a dime on a table under the picture, and with this money a gift is bought for the school. Then comes the cutting of the cake.

The school is now in its seventy-ninth year. It had its origin in a private school for fatherless girls opened in the year 1856 by Mrs. Burd on Sansom Street near her Chestnut Street residence. Mrs. Burd was the mother of eight children, all of whom died in early life, the last in 1845. In 1849 she lost her husband, who never rallied from the shock of his last child's death. Left solitary in her old home, Mrs. Burd devoted herself to the Church, works of charity, and conducting her school, studying meanwhile how her wealth might best be used.

Following her death on Good Friday, April 6th, 1860, it was disclosed that she had left practically her entire fortune for the building and endowment of a school where fatherless girls should be educated and prepared for life. The Rector and Vestry of St. Stephen's Church, Philadelphia, where Mrs. Burd was a communicant, were named as Trustees, and under the trust the founder's wishes have been strictly followed. The Trustees purchased thirty-five acres of ground near 63rd and Market Streets, and here the school was opened in 1863. Modern methods of living and the policy of sending the girls to public schools led to the school being moved in 1920 to its present location at 43rd Street and Baltimore Avenue.

In accordance with Mrs. Burd's wishes, the main purpose of the school has been concentrated on the building of a wholesome and well-rounded character and personality. Due emphasis is placed on religious and school instruction, and attention is given to the proper cultural development of the child. All religious instruction at the school is under the personal supervision of the Rev. Dr. Grammer, Rector of St. Stephen's Church. Miss Margaret Tappen is the principal of the school and has been in immediate charge since January 1st, 1918.

This etching shows a group of the girls of the Burd School assembled before the oil painting of the Founder, Mrs. Eliza Howard Burd, preparing to cut the birthday cake at the Commemoration of the 142nd Birthday of Mrs. Burd on February 24. Under the will of Mrs. Burd, the Rector and Vestry of St. Stephen's Church, Philadelphia, are Trustees of the school.

Applicants must be girls between the ages of four and eight. Under the will of Mrs. Burd, all girls from homes of high moral standard are accepted, but first preference is given to daughters of deceased clergymen. No charge of any kind is made for board, tuition, or vocational training.

The school will have its annual tea on May 18th. It is understood that the girls are preparing a plan of their own to welcome the guests, the details of which they are withholding, as they desire to make it a happy surprise to those who may come.

GIFTS OF TWO CHILDREN LEAD PARISH TO OBTAIN A PROCESSIONAL CROSS

St. George's Church, Ardmore, is to have a Processional Cross by Easter. The news interest, however, rests on the circumstance that it is the result of a co-operative interest on the part of the congregation stirred by two children of the Church school sending to the Vicar, the Rev. Frederick E. Seymour, money they had received from a closed bank, and which represented part of their school savings account that had been deposited in a closed bank.

Since the church opened three years ago a plain wooden Cross has been in use. Many people had expressed the hope that a Cross conforming to the beauty and dignity of the church might be procured. One of these was a communicant who was the father of the two children referred to. Last spring the father died. In October, Mr. Seymour received letters from the children. One of the letters said, "I should like to contribute this money to the Church in father's memory for the purpose of obtaining a better Cross." The other letter said, "I have just received this money from my school saving account and thought of my father's wishes for a good Cross. So seeing my father is not here to do it, I am sending my check for you to do as you see fit."

The gift of the two, one a boy and the other a girl, amounted to nearly $50. Announcement of the gifts was made to the congregation. Week by week the fund was added to by other contributions. A "Melting Pot" of old jewelry netted over $50. The Woman's Auxiliary and the Young People's Fellowship gave generously; so did many of the congregation. One parishioner, through interesting a number of her

(*Continued bottom next page*)

PROGRESS OF CAMPAIGN FOR COLORED CRIPPLED CHILDREN IS NOTED

As THE CHURCH NEWS was going to press the campaign to raise a fund of $65,000 for the House of St. Michael and All Angels for Colored Crippled Children was approaching the end. Up to the report luncheon on Friday, March 21st, the total subscriptions and pledges amounted to $34,345. The final date for the closing of the campaign was set for March 29th and the hope was expressed that the goal would be reached by that time.

The aim of the campaign is to raise sufficient money to meet maintenance needs to the end of 1937; to extinguish a present indebtedness of $16,150, and to provide $5,700 for obligatory repairs to its present buildings.

Senator Pepper, General Chairman of the campaign, reported that approximately 700 men and women took part in the work of raising the fund. Mr. Effingham B. Morris, Jr., headed the Special Gifts Committee of approximately forty business and professional men who raised the largest single unit in the budget. Work of this group was followed closely by the division in which Mr. Thomas Reath, Jr., was one of the most active.

Mrs. Edward Ingersoll, of St. Thomas' Church, Whitemarsh, headed the women's group, assisted by six other women representing the Convocations. They were: Mrs. E. Osborne Coates, Chester Convocation; Mrs. Franklin Pepper, Germantown Convocation; Mrs. Charles S. Cheston, Norristown Convocation; Mrs. J. Alison Scott, South Philadelphia Convocation; Mrs. Charles A. Gill, North Philadelphia Convocation, and Mrs. H. A. Laws, West Philadelphia Convocation.

The downtown division was headed by Major R. R. Wright, and enlisted the interest and co-operation of nearly 300 workers. Substantial subscriptions were received from a number of societies and groups specifically interested in welfare work among colored crippled children. The colored teachers in the Martha Washington Public School, to which the less severely crippled children of the House go, made a group contribution. The Welfare Committee of the Colonial Dames of Pennsylvania made a gift early in the campaign.

Memorial Altar Dedicated at St. Peter's, Weldon

On the first Sunday in Lent, March 10, a beautiful new Altar was dedicated in St. Peter's Church, Weldon, by the Rector, Rev. George Copeland. The Altar is a memorial to the late Warden of the church, William T. Buck, and was given by Mrs. Margaret Buck Chubb, Miss Matilda Lowry and Miss Sarah N. Lowry.

The Altar and Reredos was designed by Georgina P. Yeatman, Architect. It is made of walnut, finished in a tone slightly darker than the surrounding woodwork. This gives it a certain richness without making too much of a contrast.

The general design and carving is in the Gothic style to conform with the church itself, and wood was chosen for its construction since the entire interior of the church is done in wood. The Chancel and Altar platform are not large and the lighter construction of the wood seemed more appropriate.

Above the Altar is a magnificent stained glass window, and not only was it necessary to design the Altar in scale with the Chancel, but also to consider this window, so that the Altar at its base would carry out in its proportions and feeling the picture so well begun.

After the thorough study of all the contributing factors, and the development of a satisfactory design, came the actual construction. The cabinetmaker, Erik Jansson, Inc., and the woodcarvers, Schaefer and Krause, Inc., have carried out the intent of the plans and have added the vital contribution of good craftsmanship.

(*Continued from preceding page*)

friends, was able to give $86. By that time the amount needed was over-subscribed. The surplus will enable other furnishings to be procured.

Meanwhile the new Cross was designed by Mr. Hollingsworth Pearce to conform to the style of the Altar Cross and has been approved by the Bishop. It will be of hand-wrought brass. At the center there will be a field of lapis lazuli, on which is to be placed an ancient hand-made Crucifix. The latter was a gift to the Vicar from a French Roman Catholic who was his organist when he had a parish in Rhode Island. The organist was spending a summer in Spain and procured the Crucifix in a Spanish monastery.

A churchwoman who does not care much for writing letters but seems to enjoy writing checks took a piece of her letter paper the other day, which has her name printed on it, wrote "With" before her name, "'s blessing" after it, and mailed it to the Church Periodical Club with a check for $25.

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MARRY IN HASTE AND—

While it is a glorious experience to fall in love suddenly, helplessly, and precipitously, as many of us can testify, we are just as sure that having done so it is unwise to be compelled to take time for a little calm consideration before rushing impetuously into a ceremony that, as long as they both shall live, binds lovers in such close and intimate bonds as matrimony. The bill in the Pennsylvania Legislature called the Hasty Marriage Bill, which our Commission on Social Service is supporting—designed to compel a lapse of three days between the application for a license to marry and its issuance—will therefore undoubtedly have the wholehearted support of Church people. We hope that the sponsors of the bill will push it rapidly through both houses. It is badly needed.

In this connection it should be said that there are many of the clergy who are not satisfied with the preliminary preparation that is suggested by some of the books on marriage, and by the occasional lack of seriousness among those who rehearse their marriages. The clergy are supposed to instruct the prospective bride and groom during these three days, or more, on the nature of marriage. To do this they must either have a talk with them—which is often rather difficult—or give them a book on the subject to read. But many of the books are nothing more than a collection of pious suggestions with very little practical instruction, while others are too Freudishly frank, or perhaps we should say unmailably raw in their statements. We need something that combines the religious advice that an experienced pastor would give to one of his flock with the physical instruction that a wise family doctor might be conceived of as giving to the child of one of his old patients. Unfortunately, it is not always safe to depend on physicians giving that kind of advice; for when young people go to them for instruction about marriage some of our physicians make light of it and banter them.

In addition to that, it does not help the rector of a parish, who is trying to impress upon the prospective bride and groom the seriousness of the step they are about to take, to have ushers or best men or old friends of the family at a rehearsal cracking moldy, Neolithic jokes about the perils of the married state (for the groom; they don't think there is any danger for the bride, these conceited males). Worse still is it if they have taken Milton's advice to banish loathéd melancholy before they came, but have used the method of Bacchus rather than of Milton to cheer them up.

These remarks, of course, have nothing to do with the marriage festivities which follow the ceremony. That is another matter entirely. Let joy be unconfined then. Our protest is only against the occasional disregard by men of the sacredness of the church building and of the ceremony which they are rehearsing. There is a golden mean between levity and gloom. Rehearsals should be cheerful, not hilarious.

JESUS LIVES!

If life is a search for God, as Job and Browning and many other poets declare—though we be unaware that we are seeking Him and only suppose that we are going about the trivial round and the common task—how exciting and how satisfying to discover that the Son of God has come back from the grave to seek for us! That discovery fills our hearts with a joy like Mary Magdalene's, who, seeking in the sepulchre for the dead Christ, found the living Lord at her side. The Resurrection means that we, too, can have the experience of the presence of the Saviour, satisfying our soul's dearest desires. Jesus lives!

If life is a pilgrimage, as the Psalmist suggests, the Christian man's most thrilling experience is to find that Christ the great companion lives and walks with him, as the two disciples on the way to Emmaus discovered that first Easter Day. The living Christ still illumines the minds of His followers and makes their hearts burn within them. Nothing else but His presence and His conversation could have made the consciences of present-day Christians so much more sensitive than their forefathers to such sins as war and economic injustice. We have heard Thy voice, O Son of Man! The Resurrection is an inspiration to all who work for a better world. Jesus lives!

If life is a battle in which sin is warring against our own higher nature, what more heartening than to know that Christ is living still and taking our part when the enemy is too strong for us, as St. Paul discovered when he saw Jesus on the way to Damascus and ever after experienced the power of His divine indwelling! "Christ liveth in me," he cries triumphantly. The Resurrection is our assurance of victory over the forces of sin and death. Jesus lives!

IS IT WORTH WHILE?

A prominent clergyman said, "I do not know of a greater gift to the Master than the laying at His feet of a girl restored, after society has wrecked it."

This is no easy task. It requires love of individuals, patience, technique, and the power of the Church to stand by and offer an outstretched hand to these girls in difficulties.

If we wish beautiful flowers—spiritual factors in our lives—we have to enrich the soil before the seed is planted, water it, watch over it with patience until at last our garden is a beautiful spot.

A modest news item which reached the editorial desk last month and which it is hoped will not escape our readers' notice as they scan this issue of the paper, evoked these reflections. It deals, all too briefly, with the work being done for unfortunate girls through our Church Mission of Help in the Diocese; a missionary service the extent and value of which we fear many of our Church members have but little knowledge. Through its efforts the souls of many hundreds of girls have been laid at the foot of the Master after society has all but wrecked them. The lives of these girls had to be enriched by the nurturing care of the Church Mission of Help before they could bloom, and although some were only buds, the majority flowered.

Won't our readers make these girls the subject of special prayer during the remainder of this Lenten season?

City Mission Staff Giving Informal Talks Through Diocese

During the past month the entire staff of our City Mission, including its missionary clergy and lay workers, have been giving a series of informational talks in parishes throughout the Diocese in relation to what the Church, through our City Mission, is doing for the unchurched, the shut-in, the aged, the sick, the convalescent and the needy.

Upwards of 30 parishes were visited during the month and the month's schedule comprised approximately 50 different addresses. Some of the individual parishes had different speakers come at meetings arranged for each week in the month, while in other individual parishes time was set apart for two or three meetings to be addressed during the month in different features of City Mission work.

The program was arranged in response to invitations sent to all parishes by the Rev. H. Cresson McHenry, General Secretary, in which he offered to make available one or more of the Missionary Staff in connection with the Lenten schedules of services. The response to the invitation was immediate from a large number of the parishes.

The program is being continued through the remainder of the Lenten season and will be extended beyond Easter and as long as there is a desire on the part of any parish to know of the work being done through our City Mission.

The speakers available are:

The Rev. Alfred M. Smith, Chaplain to the convicts at the Eastern Penitentiary, and the prisoners at Moyamensing Prison; and also Chaplain at Sleighton Farms and the Lankenau Hospital.

The Rev. Joseph R. Baird, Chaplain at the Philadelphia General Hospital.

The Rev. Dr. Henry Davies, Chaplain at Byberry Hospital for Mental Diseases, and the Philadelphia Hospital for Contagious Diseases.

The Rev. Ernest A. Rich, Chaplain, Holmesburg County Prison; Home for Indigents, Holmesburg; House of Correction, Holmesburg; Oxford and Lower Dublin Poorhouse and the Old Ladies' Home, Wissinoming.

The Rev. George L. Gibbs, Temporary Chaplain, Home for Consumptives, Chestnut Hill.

Deaconess Bertha B. Mills, Sleighton Farms for Girls.

The Rev. Walter W. Ware, City Mission Supply for Sunday services at the Pennsylvania Epileptic Colony Farm and the James C. Smith Memorial Home for Convalescents, Oakbourne.

Mr. William M. Ware, Lay Missionary for public and semi-public institutions, hospitals, homes for aged children and blind.

Mr. Everett Bosshard, Divinity student and City Mission Supply for Sunday Services in city institutions.

Mr. William Warner, Divinity student and City Mission Supply for Sunday Services in city institutions.

Miss Lillie Rendell, Church Worker among the Blind.

Miss Sarah D. Alfriend, Children's Worker in Juvenile Court and in charge of placing children in foster boarding homes.

Dr. Jane I. Newell, Supervisor of the Family Welfare Department.

Virtually all of these members of the staff were busy through the month of March covering the various assignments. Included in the appointments for April, thus far provided for, are many of the parishes in which various phases of our City Mission work was presented last month and about which these same parishes want to know more.

The schedule of April meetings, arranged up to the time this article was written, follow:

Wednesday, April 3

St. Clement's Church, Miss Sarah D. Alfriend.

All Saints, Wynnewood, Dr. Jane I. Newell.

Church of the Advocate, Philadelphia, Rev. Dr. Henry Davies.

Church of the Good Shepherd, Kensington, Rev. Alfred M. Smith.

Church of the Messiah, Roosevelt Boulevard, Rev. Joseph R. Baird.

Emmanuel, Quakertown, Rev. Ernest A. Rich.

Thursday, April 4

St. James's, Prospect Park, Pa., Mr. William Warner.

St. James's, Philadelphia, Rev. Joseph R. Baird.

Friday, April 5

St. Peter's, Germantown, Dr. Jane I. Newell.

Sunday, April 7

Church of the Messiah, Gwynedd, Mr. William Warner.

St. Mary's Chapel of St. Mark's, Philadelphia, Mr. Everett Bosshard.

Chapel of Holy Communion, Rev. Alfred M. Smith.

Holy Comforter, Aronimink, Rev. Joseph R. Baird.

Wednesday, April 10

Chapel of Holy Communion, Rev. Joseph R. Baird.

All Saints, Wynnewood, Rev. Alfred M. Smith.

Thursday, April 11

Holy Trinity, Lansdale, Deaconess Bertha B. Mills.

St. James's, Prospect Park, Miss Sarah D. Alfriend.

St. James's, Philadelphia, Rev. Ernest A. Rich.

Friday, April 12

St. Peter's, Germantown, Rev. Walter W. Ware.

Sunday, April 14

Church of the Messiah, Gwynedd, Rev. Alfred M. Smith.

Christ Church, 6th and Venango, Rev. Dr. Henry Davies.

Wednesday, April 17

St. Ambrose, Kensington, Rev. Ernest A. Rich.

Christ Church, 6th and Venango, Rev. Joseph R. Baird.

Thursday, April 18

St. James's, Prospect Park, Rev. Walter W. Ware.

GOOD SHEPHERD, ROSEMONT, COMPLETES PARISH HISTORY FROM FOUNDATION IN 1869

A valuable addition to the history of the parishes of the Church in this Diocese has been contributed by the Church of the Good Shepherd, Rosemont, in publishing a detailed history of that parish from its beginnings in 1869 to the present time. It is attractively printed on excellent paper and profusely illustrated, and has an enduring binding.

The history was prepared by Mr. E. Osborne Coates, Secretary of the Vestry, and the Rector, the Rev. William P. S. Lander, in a Foreword, pays a tribute to the excellent service which Mr. Coates has rendered to the Parish and to the Diocese for his delightful account of the past sixty-five years as preserved in the official parochial records and in the hearts and minds of Mr. Coates' collaborators.

Grateful acknowledgment is made by the author to those who have assisted in the preparation of the history by valuable data, photographs and sketches. Special mention is made of Mrs. Arthur Van Harlingen, whose memory covers the entire span of the account, and to Dr. Burton Chance, Mr. Graham French, Mrs. Henry R. L. Farrow, Mr. George Gibbs, Mr. Edward F. Hoffman, Jr., Miss Caroline R. Irwin, Miss Louise G. Morrison, the Rev. Richard H. Gurley, and the Rev. Horace A. Walton. Further acknowledgment is made to those who by their generous contributions made the publication of the record possible.

No member of the Church in the Diocese who is interested in the historical development of the Church in Pennsylvania, and especially along the Main Line, should lose the opportunity of subscribing to this most excellent record of the origin and development of this outstanding Main Line parish.

From the first meeting, held on June 4th, 1869, of residents in the neighborhood, in the old Wayne Hall, corner of Lancaster Pike and Wayne Avenue, up to and including the Sixty-fifth Anniversary, held the second Sunday after Easter, April 15th of last year, virtually every step in the development of the parish is presented. Two pages are devoted to the Memorials which have been given; another entire page lists the considerable number of Memorial Windows, and still another page lists the gifts of individual parishioners. Two additional pages give the names of the eighty-one men who have served as Vestrymen of the parish since 1869, including the years each has served and also including the Vestrymen now serving.

REV. CHARLES H. COLLETT COMES TO CHRIST CHURCH AND ST. MICHAEL'S, APRIL 1

The Rev. Charles H. Collett, for the past five years a General Secretary of the Field Department of the National Council, and who accepted a call to the rectorship of Christ Church and St. Michael's, Germantown, succeeding the late Rev. Dr. Gilbert E. Pember, will assume charge on Monday, April 1.

In accepting the rectorship of Christ Church and St. Michael's, Mr. Collett returns to the Diocese of Pennsylvania after an absence of about twelve years. He formerly served on the staff of the Bucks County Missions under the present Bishop of Vermont, the Rev. Samuel B. Booth, when the latter was in charge of that work and from which he was called to the Episcopate as Coadjutor to the late Bishop Hall.

The Rev. Charles H. Collett, who comes to Christ Church and St. Michael's, Germantown, this month, as Rector, succeeding the late Rev. Dr. Gilbert E. Pember.

Mr. Collett is a native of Canada, and a graduate of Trinity College, Hartford, Conn., and the Berkeley Divinity School, New Haven, Conn. Following his ordination in 1916 he became a Master in St. Paul's School, Concord, N. H., where he taught Greek and American History for three years and also served as a coach in athletics. From St. Paul's he went to St. Stephen's Church, Boston, as Vicar. This was the church in which the late Bishop Brent began his ministry. It was located in the south end of Boston and was made up largely of the poorer people of that section.

Three years later he joined the staff of the Bucks County Missions in this Diocese. In 1924 he volunteered for missionary service and was sent to North Dakota, where he took charge of St. Paul's Church, Grand Forks, and, in addition, worked among the students at the University of North Dakota. From North Dakota, after six years of service, he was called by the National Council to serve on the Field Department as a General Secretary, and in which he shared in the responsibility for presenting and promoting the missionary work of the Church in all its various fields of work.

CONFIRMATIONS, FEB. 20 TO MARCH 20, INCLUSIVE

Feb.		
20.	St. Luke, Kensington	15
24.	Epiphany, Sherwood (2 Received)	23
24.	St. Clement, Phila.	9
Mar.		
3.	Holy Apostles, Phila.	7
3.	St. Titus, Elmwood	14
3.	Holy Communion Chapel, Phila.	34
6.	Church Home, Angora	5
6.	All Hallows, Phila.	9
8.	St. Christopher, Phila. (1 from Village Chapel)	13
10.	All Saints, Norristown	16
10.	St. John, West Oak Lane	12
10.	St. James, Kingsessing (1 Received)	39
10.	St. Paul Memorial, So. Phila.	23
10.	St. Monica, West Phila.	7
10.	Zion, Phila.	14
11.	Church House Chapel: St. Mark, Frankford, 3; St. Luke and The Epiphany, 1; St. Martin, Marcus Hook, 2	6
13.	St. Elisabeth, Phila. (40 Received	51
15.	Holy Spirit, Phila.	11
17.	Atonement, West Phila.	13
17.	St. Luke and The Epiphany, Phila. (1 Received)	11
17.	Mediator, West, Phila.	38
17.	Grace, West Phila.	1
17.	St. John, Essington	9
17.	Calvary, West Phila. (1, St. Luke, Newtown)	15
20.	Redeemer, Springfield	7

Okolona Industrial School in Mississippi has been adopted by the city of Okolona as its Negro high school and by the state authorities as the teacher-training school for northeast Mississipi. This is one of the schools of the American Church Institute for Negroes.

Rev. James Alan Montgomery, Ph.D.—An Appreciation

By the Rev. George Cadwalader Foley, D.D.

The retirement of Dr. James Alan Montgomery from his Professorship in the Philadelphia Divinity School deserves more than a casual mention. The School has been honored by his association with it for exactly half its history. For much of that period his has been the chief name that has lent significance to the mention of our Seminary. His department of the Old Testament is unfortunately one from which students often ask exemption, on account of the supposed difficulties of the Hebrew language, and the presumed lack of its importance in their later ministry. But all students were required, to their vast advantage, to attend his lectures on the English Old Testament.

There is a recent tendency to disparage and even ignore the Old Testament, largely because of its naive honesty in recording the primitive conceptions of God and of ethics, and the imperfect lives of many of those pioneers of religion. But Doctor Montgomery, while frankly indicating the defects and inadequacies, and the absence of permanent authority of many of its ideals, was thoroughly constructive in his emphasis upon the wonderful spiritual insights which he found in so many unexpected incidents and utterances. Literary criticism led him away from the unimportant to the real inspiration, which made the Old the preparation for the New.

Those who have had the privilege of his instruction will keenly feel the loss to the School, which just now seems irreparable. They will recall the gentle voice, the fluent utterance, the wealth of information, the inevitable choice of the right word. They will remember with amusement his astonishing examination questions, which paid them the compliment of assuming that they knew so much more than they did. They have revelled in his enjoyment of the humors of the classroom, as when a student thought that Tamar was the father of Nimrod, or when one had discovered a mervelous text for Easter: "Your heart shall live for ever." The Doctor informed him that the Hebrew meant: "Your liver shall live for ever," to which came the shocked reply: "God forbid!"

Of distinguished Philadelphia ancestry, he belongs to an era when more men of privileged antecedents offered themselves for the ministry than seems to be common today. For ten years after his ordination, he had parochial experience in several parishes. But eventually he felt the call to the work of scholarship and research. He added to his Seminary appointment the Professorship of Hebrew and Aramaic in the University of Pennsylvania, which he has held for twenty-five years. As member and president of learned societies and editor of their journals, he has contributed many articles and special studies in the field of Biblical learning. His half-dozen books are chiefly for the learned. The Bohlen lectures on "The Samaritans" treat of an interesting people of whose history and importance little was known. "Aramaic Incantation Texts" is just such an out-of-the-way subject as would challenge his curiosity. The volume on Daniel in the series of International Critical Commentaries is said by Professor Burton Easton to be the definitive work on that book, for many years to come. His latest publication, "Arabia and the Bible," defends some unfamiliar conjectures on Jewish origins. Altogether he seems to be the quite satisfactory answer to the question that is sometimes asked, "Does the Episcopal Church produce scholars?"

His reputation is of course international. He has been great in his chosen career, and has lent distinction to his institution and the Diocese. Although he will no longer be engaged in training men for the ministry, his pen will be at the service of learning, we hope, for many years to come. The honors that have come to him have been many; and this inadequate appreciation is added by a former colleague, as the obligation of his sincere admiration and affection.

DIVINITY SCHOOL FACULTY REGRETS THE RESIGNING OF DR. J. A. MONTGOMERY

At a meeting of the faculty of the Philadelphia Divinity School, following announcement of the resignation of the Rev. Dr. James Alan Montgomery, the following Minute was adopted:

"The faculty of the Divinity School have heard with regret that their colleague and senior member, the Rev. James Alan Montgomery, Ph.D., S.T.D., has presented his resignation to the Governing Boards of the school, and that, pending a meeting of the Boards to act upon the same, he finds it necessary to withdraw from his work.

"Doctor Montgomery's association with the faculty has been notably long. He first became instructor in Hebrew in 1899, during the closing years of the nineteenth century. In 1907 he was elected Professor of Old Testament Literature and Language. His period of service has covered no less than thirty-six out of the seventy-three years of the incorporated life of the school. His personality and scholarship have made their deep impress upon much more than half of all the students who have entered its doors.

"More length of service is, in itself, a minor matter. Doctor Montgomery's steadily growing distinction in his chosen field of scholarship, and his recognition as one of the outstanding masters of Old Testament learning in this country and far beyond its borders, have been matters of just pride to his colleagues, and have brought great honor to our school.

"We wish to put on record our warm appreciation of Doctor Montgomery's notable service, and our sincere regret at its termination. And we offer to Doctor Montgomery our hearty wishes for happiness in the years of less strenuous duty which his long labors have so abundantly earned."

REV. WILLIAM W. TAYLOR

Burial services for the Rev. William W. Taylor, who died on Saturday, March 16, at his home in Bridgeport, Pa., were held on Tuesday, March 19, in the Washington Memorial Chapel, at Valley Forge. Bishop Taitt officiated, assisted by the Rev. H. L. Hannah, Rector, of All Saints, Norristown, and the Rev. James H. Lamb, Rector, of Christ Church, Upper Merion. The Bishop, assisted by Rev. Stanley R. West, Dean of the Norristown Convocation, had the Committal Service at the grave in Valley Forge Cemetery.

Mr. Taylor was in his eightieth year. Death was due to heart trouble. He retired from active ministry in 1925 when he resigned the rectorship of Christ Church, Upper Merion, after serving there for a period of sixteen years. In recent years, since the death of the Rev. W. H. Burk, Rector of the Valley Forge Chapel, Mr. Taylor had supplied there at intervals and had also supplied occasionally at other places in the Diocese.

Mr. Taylor's active ministry covered a period of 46 years, dating from his ordination in 1879 until his retirement in 1925, and for several years before his ordination he served as a Lay Reader in the newly organized St. Stephen's Church, at Clifton Heights, where he subsequently was elected as an assistant to the missionary in charge at that time, the Rev. G. J. Burton. It was in St. Stephen's that Mr. Taylor

(*Continued on page 227*)

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

The Choir Library

By HAROLD W. GILBERT

The average choir library is something of a museum in which may be found musical monstrosities and nonentities as well as normal specimens of Church music. It reflects, in kaleidoscopic fashion, the tastes of the clergy and choirmasters who have held the reins in the parish.

Some great upheaval must have occurred in choir circles to account for a drop in standard from that of "Stanford's Service in B-flat" to that of "Whimper in C"; yet, in many a library, there they are, on the same shelf. The Whimper could be disposed of by giving it to some needy Mission, but the choirmaster hesitates to part with it, lest at some future time another moral collapse occur, and such material be in demand. So the needy Mission is happily spared the nauseating experience of imbibing Whimper's wish-wash; and Stanford in B-flat continues to dignify the library, symbolic of a hope that lingers. Meanwhile, due to a lack of funds with which to purchase new music, the choir is compelled to repeat, again and again, the only remaining Service in its library—one which has long since been worn threadbare.

This picture, unfortunately, is an accurate presentation of the plight of many choirs. And their predicament might be further exposed by presenting a list of anthems in their repertoires. The comparatively generous supply of Christmas and Easter anthems to be noted would only accentuate the paucity of worthwhile and singable anthems suitable for the other seasons of the Church year.

To meet this situation in a practical way, let us consider a method of building up a choir library. The first step is to make a list of the types of music desired.

The Music for a Season

Assuming that the Holy Communion is celebrated at the late service one Sunday morning each month, and that the choir is expected to sing such parts as the Kyrie Eleison, Sanctus, Agnus Dei, and Gloria in Excelsis, "settings" of this music are probably needed. Suppose that on the other Sunday mornings the choir sings settings of the Te Deum, Benedictus Es, or the Benedicite after the first Lesson, and chants the canticle after the second Lesson, and that an offertory anthem is sung. Suppose, further, that every Sunday evening the choir sings the Magnificat and the Nunc Dimittis and a second offertory anthem. In the course of the year the choir will have sung:

Communion Service music (12 times).

Te Deum (or alternate canticle) (40 times).

Magnificat and Nunc Dimittis (52 times).

The Anthem (104 times).

After having decided what music is called for, the next step is to choose what is good and, at the same time, suitable for the choir we have in mind —one of the average size and of average ability. With a complete plan in hand the library may be added to, a little at a time, as funds become available. In course of time a well-balanced repertoire will have been acquired.

So that we may keep within practical limits, we shall not offer a plan that would expand the library unnecessarily, but only enough to avoid the necessity for tiresome repetitions which weary a congregation and discourage a choir. Let us decide that 3 settings of the Communion Service are necessary for one season, and that with 5 settings we may get along for several seasons. The Te Deum, Benedictus Es, or Benedicite should be available in 6 settings for one season, and 9 settings over a longer period. In one season, 7 settings of the Magnificat and Nunc Dimittis should serve, and 10 settings over several seasons. These figures should be regarded as a minimum. The degree of difficulty of the settings selected is not a factor. Simple settings are always interesting and satisfying, provided they are not repeated too often. On the other hand, some numbers should be difficult enough to call forth the singers' best effort. Choirs that have learned to conquer numbers that tax their ability are the ones best able to sing simple music beautifully and devotionally.

A Specimen List

The following list of settings offers variety, and includes nothing of more than average difficulty. The numbers marked *"U"* may be sung in unison. Those marked with an asterisk (*), while not difficult, are less simple than the remainder of the list.

Communion Service:

U Service in D, by Noel Ponsonby. Price 6d. (Published by J. B. Cramer & Co., London.)

U Missa Brevis, by C. W. Pearce. Price 6d. (U. S. A. 15c.) (Published by Curwen, London.)

U Communion Service in E flat, Opus 35. By Basil Harwood. Price 1 shilling. (Published by Novello, London.) (An edition of the voice parts only, for congregational use, may be obtained at sixpence a copy.)

Te Deum Laudamus:

*In the key of F, by Arthur Somervell. Price 4d. (Published by Novello.)

U In the key of D, by C. H. H. Parry. Price 4d. (Published by Novello.)

U A unison setting for congregational singing by C. Hylton Stewart. Price 3d. (S. P. C. K. Church Music No. 46, London.)

*In the key of A, by Horatio W. Parker. Price 20c. (Published by G. Schirmer.)

*In the key of E flat, by Martin Shaw. Price 6d. (U. S. A. 15c.) (Published by Curwen, London.)

In the key of F, by Henry Smart. (Published by Novello and others.)

Benedictus Es, Domine:

*In the key of C, by T. Frederick Candlyn. Price 12c. (Published by A. P. Schmidt.)

*In the key of G, by Coke-Jephcott. Price 12c. (Published by A. P. Schmidt.)

*In the key of E minor, by N. Lindsay Norden. Price 12c. (Published by H. W. Gray.)

Magnificat and Nunc Dimittis:

U For Congregational Singing, by C. Hylton Stewart. Price 3d. (Published by S. P. C. K. Church Music No. 4a.)

U In the key of D, by Martin Shaw. Price 3d. (Published by S. P. C. K. Church Music No. 2.)

(*Continued bottom next page*)

Organ Tone in the Church Service

By Ernest White

(This is the 7th in a series of articles sponsored by the Commission on Church Music of the Diocese.—Ed.)

The violinist and harpist have direct contact with the sound producing portions of their instruments. The tone, within certain limits, depends upon the direct human touch rather than upon any mechanical action. The pianist has to reach his tone through the medium of an action—but it is one that is reduced to very low terms, and is fairly constant from one instrument to another. His tone partly depends upon skill of touch.

The organist is in a less fortunate position. No matter how developed an ear he may have for niceties of tone and expression, he must work with what the organ builder has given him. Further, if the action is faulty he has no way of reaching even this prescribed sound, and his touch produces merely the length of the note. What a dilemma!

We may have to work with the tone built into the organ—but we reserve the right to choose only that which suits our purpose. Many players give in to their instruments without a struggle. It is so easy to add the stops in the usual order—and the crescendo pedal is very handy! The difficulties of managing the tone have conquered the music. Since we are using the same tone from piece to piece, if we utilize it in the same way each time, the pieces are bound to sound alike.

Experiment with the instrument until you are able to make a crescendo and diminuendo in several different ways. Start with strings and other light stops, proceeding to reed tone. Another time use light flues and any off-unisons or a mixture, finally settling the tone with a light reed. If at any time tone produced by mixture ranks sounds badly, ten chances to one there is too much unison tone in the combination. Both these plans rule out any fat diapasons, large flutes and celestes. For an emotional type of climax, make the crescendo from string celestes adding a backing of flutes, colour it with the Vox Humana, brighten it with a cornet or light mixture and make it definite with the oboe. The end of this climb is the full swell (with super). The break between the Vox Humana type of tone and the full swell is bridged by using both swell and choir divisions with several soft stops on the choir, the boxes both opening during the crescendo, and the swell box being partially closed at the moment of adding the remaining part of the swell. Needless to say the Vox Humana and tremolo have no place in the full swell.

It is also necessary to be able to make a good crescendo with the super-couplers on from the beginning. Organ tone generally is so deficient in harmonic development that this is a way to get intensity without undue loudness. Granting a three manual instrument, put the swell and choir unison and super-couplers to the great, and of course similar ones to the pedal. Draw the softest stop on the choir, opening the box gradually. When almost open, add soft string to the swell. (Box closed.) Open the swell box; at the same time close the choir. Now add any other soft choir tone, gradually opening the choir and closing the swell box until you can add more tone to the swell under cover of the open choir. This process may be continued through all the softer tone. Add four foot stops, oboe and mixture. As the swell and choir manuals provide enough tone, add to the great, but add four foot tone before drawing unison ranks, and always add more octave than unison tone. This apparent discrepancy in pitch volume will be absorbed by the swell and choir stops. Again, no large flutes nor heavy diapasons need apply! The desired end is intensity and telling quality rather than quantity. In singing, a good tone is one that is well developed harmonically. It is naturally and freely produced. In other words, it is a musical sound. Let us use the same kind of tonal judgment with the organ. A forced heavily-voiced stop will spoil the whole tone just as much as a loud badly produced voice will spoil a chorus. If your organ has any such voices provided, merely overlook them. You can work well with the remaining tone.

In accompanying a group of singers, the voices are supplying a lot of the eight foot tone themselves—so lighten the amount of this pitch in the organ tone. The organ supplies the brilliance as well as the background. Contrary to the prevalent notion, singers do not need to be supported, rather their tone needs direction. Much congregational singing has been discouraged by deluging the singers with an avalanche of heavy tone. Rather, direct their voices upward by the brightness and clarity of the organ tone. They will sing more freely, with more satisfaction, and with better tone. With easier tone production the rhythm also benefits.

Sixteen foot tone on the manuals, generally speaking, should be used only for weight, depth, and quality in chordal passages. For such use, the usual Bourdon is hopelessly inadequate. It provides only a thick shadow rather than a definite true pitch which will help the notes above. If possible use a violin or Geigen diapason from the choir with a sub-coupler. For the sub-octave tone, reeds and strings are the first choices, but few organs are provided with them. Many choir clarinets produce better results, used at sub-octave pitch, than the stops provided for this purpose.

Large wooden diapasons in the pedal should be sparingly used—usually only as a bass to large spread chords. The ponderous tone is unwieldly in a moving part. No instrument other than the organ provides any means of so disturbing and distorting the relative importance of the bass line. Certainly, no conductor would use an instrument in his orchestra that so hooted and succeeded in blurring the other parts. We organists must remember that we play a musical instrument—not a noise producing machine. Quality—not quantity—counts.

(*Continued from preceding page*)

U From "Chant Service in F," by S. S. Wesley. Price 3d. (Published by Novello.)

In key of D, by Arthur Somervell. Price 6d. (U. S. A. 15c.) (Published by Curwen, London.)

U In key of D, by H. C. L. Stocks. Price 8d. (Published by the Faith Press, London.)

*In key of F, by C. H. Kitson. Price 6d. (Published by J. B. Cramer, London.)

U In key of A-flat, by Charles Wood. Price 3d. (Published by The Year Book Press, London.)

*In key of E-flat, by Charles Wood. Price 4d. (Published by The Year Book Press, London.)

Founded on an old Scotch chant, by Charles Wood. Price 8d. (Published by Stainer and Bell, London.)

Selecting Anthems

When it comes to the selection of anthems, two plans of procedure suggest themselves.

First plan—

Make a topical outline of the teachings of the various seasons of the Church year. Add to the library such anthems as will fit these teachings. The outline might look something like this:

Advent

With renewed hope and high resolve, aspire to righteousness and put away evil.

(*Continued on page 228*)

The Preaching of The Cross*

By The Rev. Frank L. Vernon, D.D.

Some months ago a noted English Anglo-Catholic proposed a plan for united action on the part of Evangelicals and Anglo-Catholics to join forces in a campaign against the spirit of anti-Christianity which has manifested itself in our day with a force which seems rather more intense and rather more efficiently organized than any like demonstration that most of us have ever experienced. The fact is beyond doubt. The need for united action, if united action is possible, is beyond question. The English appeal was for a truce of God.

The proposal aroused the reactions that might be expected. There were expressions of approval. There were expressions of apprehensiveness. Each party feared compromise. There were letters written to the *Church Times* and no doubt other church papers. The writers ranged from the Regius Professor of Divinity in Oxford to others of less distinction, though not of less pastoral experience.

It is not my purpose to present it for your consideration here, nor to discuss its merits. I am only recording an item of foreign news, which seems to me to be not without interest.

I was at the time sufficiently interested to ask myself how the matter might be approached, and to wonder how far it might develop. And now I wonder if it would interest you, and what your approach would be, and how far you think it might develop.

Since I am only here at the gracious invitation of the Bishop, I suppose I may offer some reflections of my own, without seeming too presumptuous. My only excuse is that I myself am really interested in this venture of our English brethren. I do not quite know how far I could follow them, but they have no idea how far they themselves can go.

I write frankly as an Anglo-Catholic. I also write as one whose soul was steeped in Evangelicalism as a child. I know the Evangelical religion at first hand. I believe that one cannot be a thorough-going Christian without it.

"The general principle," I quote from an English editorial on the truce of God, "is that while members of different schools of thought continue to propagate their positive teaching to the best of their ability, they should refrain from criticism of their fellow members who present a different aspect or emphasis of the faith of the Church. Negative criticism may inflame religious passion; but positive teaching is the only firm basis for a religious and godly life." With this I am sure we are all in agreement.

It has seemed to me that Lent affords opportunity for individual and private consideration of the matter of unity in our own household of the faith. We shall all, Evangelicals and Anglo-Catholics, be engaged in meditating upon the Doctrine of the Atonement. We shall be spending forty days together in a common meeting place. We shall be engaged in an intensive work of Common Prayer. We shall be giving our best to the work of preaching the Gospel of the Atonement. We shall be sharing the difficulties of this work. All this will bring us nearer together in something like a Diocesan band of mission preachers.

The sense of this unity might be the secret of new strength. With this in our minds, we may make real use of this half hour, I hope, as a time for at least making an outline for unity of action in the tremendous work which lies ahead of us.

The first difficulty for us will be perhaps suggestions that the preaching of the Atonement will not meet with response from the people. The preaching of the Atonement will mean the preaching of personal religion. Social religion, not personal religion is the need of the day, we will be told. But how can there be social religion without personal religion. Society is the organization of persons. The individual must be fit to serve before he can serve. I think we may ignore this difficulty.

The second difficulty is a real one. The Doctrine of the Atonement deals with the problem of sin. The popular method of dealing with this problem is to deny sin. Sin seems to two generations to be one of the exploded superstitions. There is no need of an Atonement, because there is nothing to be atoned for. At best the very notion is quaint, and at worst morbid. This may be the general attitude of mind of the congregations to whom we may be preaching. And it will not do to forget it. But our answer to it is, that whatever a congregation of sermon-tasters may think they think, it is quite another story when we meet them as individuals.

As individuals each, as a matter of fact, knows at the back of his mind and in the bottom of his heart that sin is a ghastly reality which sooner or later must be reckoned with. And no one escapes the reckoning. The unvarying experience with sin is that never—not once—does it bring the happiness that it promised. It misses its mark. When our New Testament gives us the word *hamartia,* it illumines the meaning of sin. The discovery of this must be either bleak disillusionment and remorse, or what the Christian religion has to give—repentance.

Experience with sin leads to the appalling discovery that sin is an invasion upon the rights of others, whose well-being is ruthlessly injured. No one can sin alone. No one is free to live his own life. No one's life is his own. No one can pay the price of sin alone. The terrible consequence of sin is that the innocent must, in a measure, pay part of the price of

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* Address by the Rector of St. Mark's, Phila., at the luncheon given to the Clergy of the Diocese in the Penn Athletic Club on Monday, March 4, following the Bishop's Annual Pre-Lenten Conference with the Clergy in the Church of the Holy Trinity. 19th and Walnut Streets.

the sin of the guilty. Every one finds this out sooner or later. The discovery of this fact must be either another bleak disillusionment, or what the Christian religion has to give. When our New Testament gives us the word *parabasis* it reveals the character of sin.

Experience with sin leads to the devastating discovery that sin is the failure to pay the debt which the creature owes to the Creator. The debt of obedience and loyalty and love. Sin is the failure to pay the debt of love which is due to family and friends and society; the debt of fulfilling the law of human relationships, with the added crime of working ill to those who justly trust us for protection.

This is the devastating discovery, the last disillusionment, and none are able to escape remorse, except for the Christian religion. When our New Testament gives us the word *opheilema* it reveals the final meaning of sin.

Arriving at this point, a change of mind is forced upon the individual. He sees at last. Left to himself he is doomed to remorse, and remorse is deadly. The only thing that can save from despair is what the Christian Religion offers, and that is the word in the New Testament, *metanoia.* It means a change of mind as regards sin. But it means more. It means changing the mind from self regard to regard for God. Someone has said, "the saint understands sin better than the ordinary person, but what is far better, he understands God better."

This is what *metanoia* means—understanding sin and understanding God. It is at this stage that the sinner becomes a penitent. He knows that he is a sinner, but he also knows that it is God's will that he should not perish but turn from his wickedness and live.

But what about forgiveness? The New Testament gives us the words we want, *aphesis,* the putting away of the sin, putting the sin out of the life, deliverance from its power by redemption. There is no longer *katakrima* condemnation.

Apelousasthe—ye washed yourselves clean.

Hegiasthete—ye have dedicated yourselves to God.

Edikaiothete—ye have been made just, righteous.

These will be the final words pronounced to the penitent who has persevered in penitence and in the use of the means of grace, seeking not escape from punishment, but escape from sin.

"The saint understands sin better than the ordinary person, but what is far better, he understands God better." He understands God better because he has seen with his own eyes, and heard with his own ears and understands God's dealings with sinners. In the deep experiences of penitence he has learned his own helplessness. In his helplessness he has been driven to look to God for the redemption which is beyond his own power.

Out of the deep he has cried, "Lord, hear my voice." On the hill he has heard the voice, "Father, forgive them." On the Cross he has seen his Redeemer. Some power has moved him to whisper, "Lord, remember me."

I know the shallow disdain which says, "but this is mere religious emotionalism." And I answer that the man who says it, does not know himself, his fellows, or the world he lives in. We know, we who are to preach the Gospel of the Atonement, that from the penitent thief, on from Saint Peter and the ten—Saint Paul, Saint Augustine, and through the long, long list of the world's illustrious penitents, down to the last and least of the penitents of this very day and hour, in this very city, there has been established the record of changed lives, which proves beyond a doubt the validity of the experience of penitence as the only power which has ever succeeded in working moral and spiritual reformation, transformation.

The words of our Divine Lord in the parable of the publican, "I tell you this man went down to his house justified," finds witness today in the testimony of Christian psychiatrists as well as of Christian priests, who have worked in the clinic of God.

The modern youth piteously needs the Gospel of the Atonement. The hysterical hailing of the modern youth as a superman is a strange superstition. The modern youth is very human. And every human needs the knowledge of redemption and at-one-ment. Use the words maladjustment and right adjustment if you please. It means the same thing. Sin is maladjustment. Religion is right adjustment. To be anti-religious is to be abnormal. To be unreligious is to be subnormal. To be religious is to be normal.

But how shall we preach the Atonement? We are aware that there is no one authoritative theory. We have the fact. Reflections upon the fact will be colored by time, environment and personal experience. We know where to find the classic utterances. We know the varieties in the statements of the explanation of the vicarious nature of the Atonement. The substitutionary idea is clearly stated, and approved, whatever the illustration may be. And the modern hymn registers the popular understanding, "There was no other good enough to pay the price of sin. He only could unlock the gate of heaven, and let us in."

Christ was crucified for us. Upon this is set the seal of the authority of tradition, Scripture, Creed and Liturgy. At our Altars we offer with one voice our Common Eucharistic, "All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by the oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

"And we earnestly beseech thy fatherly goodness to accept this our sacrifice of praise and thanksgiving: most humbly beseeching thee to grant that,

by the merits and death of thy Son Jesus Christ, and through faith in His blood, we and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion."

Christ was crucified for us: Yes, the Redeemer has laid down his life for his friends. But who are his friends? What demand does this friendship make? "Ye are my friends if ye do whatsoever I command you." What does he command? "If any man will come after me, let him deny himself, and take up his Cross and follow me."

There is something in this transaction of the Atonement for the penitent to do. Indeed as his penitence deepens, he becomes eager for a cross of his own. He becomes keen to follow the steps of his redeeming Friend, restless until he has climbed to the top of Calvary, to be crucified with his Saviour, to suffer with Him and to die with Him. He must identify himself with Him who was crucified for him.

Saint Paul is on fire with the spirit of this adventure of penitence. "I am crucified with Christ," he cries. "If we suffer with Him, we shall also reign with Him."

For Saint Paul the supreme peace was to bear in his body the marks of the Lord Jesus. From Saint Paul down this experience in the adventure of penitence has marked the great saints. They identified themselves with Christ in His life and passion and death, so closely as to make possible the triumphant affirmation, "I live, yet not I, but Christ liveth in me." "I am crucified with Christ."

Here we have the complement of the substitutionary idea. The experience of identification. Saint Paul holds the two in true balance. In this balance we shall find our peace. We must have it before we can give it. We who preach the Cross, much preach from the Cross.

At the Cross, Evangelicals and Anglo-Catholics meet. From the Cross they preach one and the same Gospel. Thank God.

CONFIRMATION SCHEDULE, APRIL AND MAY, INCLUSIVE

Bishop Taitt will take all the following appointments:

April 4—Thursday.
Evg.—Chester, St. Paul.

April 7—Fifth Sunday in Lent.
A. M.—Phila., St. Stephen.
P. M.—Phila., St. Simon the Cyrenian.
Evg.—Ardmore, St. Mary.

April 10—Wednesday.
Evg.—Darby, All Saints.

April 11—Thursday.
Evg.—Phila., Holy Comforter Chapel.

April 13—Saturday.
P. M.—Wayne, St. Mary.

April 14—Sunday next before Easter.
A. M.—Phila., St. Peter.
P. M.—Drexel Hill, Incarnation.
Evg.—Phila., Resurrection.

April 17—Wednesday.
Evg.—Phila., Holy Trinity.

April 20—Easter Even.
P. M.—Phila., St. Mary.

April 21—Easter Day.
A. M.—Phila., Christ.
P. M.—Phila., Gloria Dei.
Evg.—Highland Park, Holy Sacrament.

April 28—First Sunday after Easter.
A. M.—Coatesville, Trinity.
P. M.—Parkesburg, Ascension.
Evg.—Jenkintown, Our Saviour.

May 2—Thursday.
Evg.—Phila., St. Thomas.

May 5—Second Sunday after Easter.
A. M.—Paoli, Good Samaritan.
P. M.—Media, Christ.
Evg.—Kennett Square, Advent.

May 9—Thursday.
Evg.—Valley Forge Military Academy.

May 12—Third Sunday after Easter.

(Continued on page 228, column 3)

Responsibility of Management in Church Institutions for Children Is Stressed

"Responsibilities of Boards of Managers of Church Institutions for Children," was the title chosen by the Rev. C. Rankin Barnes, Executive Secretary of the National Department of Christian Social Service, for his recent address at a meeting of the Diocesan Department of Christian Social Service and Institutions in the Church House.

This was the second lecture in the series planned by the Diocesan Department through its Committee on Church Children's Work, and the third in the series was given by Miss Viennie Borton, Executive Secretary of the National Council of the Church Mission of Help. Miss Borton's address will be reviewed in the next issue of THE CHURCH NEWS. The final discussion in the series will be held in the latter part of April and will be devoted to a study of the religious factor in a child welfare program. The date and the name of the speaker will be announced later.

Although the sessions have been planned specially for Board members and executives of Church children agencies, the Diocesan Department cordially invites all who are interested in the social service activities of the Diocese to attend.

There is no substitute for standards, Fr. Barnes pointed out in his address on the "Responsibilities of Boards of Managers of Church Institutions for Children" and, he said, that responsibility rests upon the Board for maintenance of standards in every phase of institutional management. The physical plant is basic: it is important that fire protection be adequate, that drapes and wall papers be bright and cheery, furnishings simple and in good taste.

But more important, the speaker said, is the staff—that it should not be too small and should invariably include a good case-worker to make investigations at the intake and to follow up the individual child with assistance in maintaining wholesome relations with his family and with that neighborhood or section of the community to which he expects to become attached after leaving the institution. From the superintendent down, only those staff members should be chosen who have had the standard professional training and who are, above all, *growing* personalities, capable of envisaging continually advancing goals and of pushing on towards them. The staff, not the Chaplain alone, creates the moral and spiritual atmosphere within the institution. But of paramount importance it is that the Chaplain selected be one who has a special bent and talent for the religious training of youth.

The need of change and development in management, of moving on persistently to a "quality job," was stressed with great emphasis by Fr. Barnes. Twice he repeated the wise saying of Fr. Cooper—"The institution that inaugurates no new methods or policies and has none in contemplation is drifting, and usually *drifting backwards.*"

St. Mary's Hall, the Church's school for girls in Shanghai, has 304 enrolled this year. The girls have a Patriotic Club which runs a student shop, and from time to time uses some of the profits to buy Chinese books for the school library.

News Notes and Personals Here and There in the Diocese

Parish Receives $1200 Gift

A generous friend in the community, not a member of the parish but interested in its work, made it possible for Trinity Memorial Church, Ambler, to have its organ thoroughly renovated and put into first class condition by presenting to the Rector, the Rev. William F. Lutz, a gift of $1200 to meet the entire expenses.

To Preach in New York

The Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, has accepted an invitation to be the preacher at the Noonday Lenten Services in historic Old Trinity Church, New York city, during the week beginning Monday, April 1.

Alumnus Joins Faculty

Mauric J. Snyder, an alumnus of the Choir School of St. Peter's Church, Philadelphia, who graduated in the class of 1921, recently accepted appointment as a member of the school faculty and is teaching Sight Singing. Mr. Snyder for a time was Choir Director at St. Barnabas, Kensington; and later served in the same capacity at St. Giles, Stonehurst. He is now directing the choir of St. Paul's, Aramingo, in addition to his teaching in St. Peter's Choir School.

Legacy Received

St. James's Church, Dowingtown, has received from the estate of the late Guyon Miller the sum of $500 which was bequeathed to the parish in Mr. Miller's will. Mr. Miller, who was a member of the Presbyterian communion, was interested in the work of St. James's, and the legacy is to be used, the Rector reports, to reduce existing indebtedness.

New Members of Commission

The Church School Commission of the Department of Religious Education has some new members. They are: Mrs. Robert King, of St. Paul's, Overbrook; Mrs. A. C. Moore, of St. Cyprian's; Mrs. Richard Bard, of St. Martin's, Radnor, and the Rev. J. C. Gilbert, Grace Church, Hulmeville. The Rev. Philip H. Steinmetz is Chairman of the Commission.

Recital by Blind Choristers

Dr. Edward E. Sprenkel's class of boys in the Church School of the Church of Our Saviour, Jenkintown, has arranged for the choir of the Overbrook School for the Blind to come to Jenkintown to give a recital, the proceeds to go to the class Mite Box Offering.

Admission Service

Miss Isabel Kennedy, of Zion Church, Logan, Chairman of the Worship Committee of the Diocesan Young People's Fellowship, has available Admission, Installation, Candle and other types of services which may be desired by any parish Fellowship. Miss Kennedy's address is 4542 North 17th Street, Philadelphia.

Parish Teacher Training

The Chapel of St. Simon the Cyrenian of Holy Apostles parish, is conducting a teacher training class every Sunday morning under the direction of Mrs. A. L. Stemons.

Stations of the Cross

Through the efforts of Lewis Mintess, a Vestryman of St. Thomas' Church, 12th and Walnut streets, Philadelphia, a set of Stations of the Cross has been given to the parish and has been blessed by the Rector, the Rev. Dr. Robert W. Bagnall. The set was used for the first time on Ash Wednesday night.

Age No Handicap

Miss Lucretia Miller, 65 years a communicant of St. Thomas' Church, 12th and Walnut streets, Philadelphia, and now over 80 years old, conducts a telephone service whereby she arouses inactive communicants and recruits workers for her parish. "I cannot walk very much," she says, "but I can talk."

Start Chapel Newspaper

The Men's Fraternity, an organization of young men at Prince of Peace Chapel of Holy Trinity parish, Philadelphia, is sponsoring *The Outlook,* an eight-page Chapel newspaper. The staff comprises John B. Reinholt, editor-in-chief; William Wilson, assistant editor; George McClure, business manager, and Earl Perry as correspondent and proofreader. The paper has a circulation of more than 250. It carries letters from the Rector of the parish, the Vicar, together with chapel news, sports news and a "gossip" column, and it is said has greatly stimulated the interest of the young men in the work of the Chapel.

Girls' Junior Choir

Singing of a Junior Choir, made up of 25 girls, is an outstanding feature of the Junior Church services on Friday afternoons at St. James's Church, Kingsessing, during Lent. The choir is under the able direction of Mrs. Ethel Bleacher, and the Rector, the Rev. William Roberts, reports that musical critics consider it among the best of the Junior Choirs in the Diocese.

Brotherhood Men Aid Rector

Members of the Brotherhood of St. Andrew are assisting as lay readers at the Wednesday night services during Lent at St. Thomas' Church Whitemarsh, and a number of girls of the Young People's Fellowship of the parish are serving as an auxiliary choir.

Congregation Gives Memorial

At a recent memorial service for the late Mr. Alexander McCausland, for 43 years Treasurer of Holy Comforter, South Philadelphia, a Lectern Bible was presented on behalf of the congregation as a memorial to Mr. Causland, and was dedicated by the Vicar, the Rev. J. W. B. Stewart. A beautifully illuminated resolution also was presented to the family, citing Mr. McCausland's long and faithful service. Mr. McCausland died last December. Mr. William Gerden has succeeded him as Treasurer.

Vestry Vacancy Filled

Mr. John E. Zimmerman, President of the United Gas Improvement Company, has been elected to the Vestry of St. Thomas' Church, Whitemarsh, to fill the vacancy caused by the death last December of Mr. William Warner Harper. Mr. Harper served as a Vestryman for 14 years. In addition to his always loyal service he also was especially interested in the work of beautifying the church grounds, which he personally supervised and helped to plan.

Speaks at Parish Luncheon

Mrs. Charles W. Shreiner, President of the Woman's Aid of the Chester Convocation, on March 14 addressed a luncheon meeting of women of the Church of the Atonement, Morton, Delaware county, at which Mrs. Shreiner outlined the functions and purposes of the Woman's Auxiliary with a view to the reorganization of a branch in this parish.

Have a Will to Work

The Men's Club and the Young People's Fellowship of Holy Trinity, Lansdale, are doing two practical bits of service. The young people's group, organized in January, as its first project is purchasing paint with which to re-paint the Rectory, both inside and out. The Men's Club is showing its interest by raising the necessary funds to pay off a note held by the bank.

Saturday Church School

The Church School at the Hunting-

don Valley Chapel meets on Saturday. It is under the direction of Mrs. R. Kirby, and reports have come that it has been steadily growing since it was started last fall.

Visits Tennessee Valley

The Rev. G. Paul Musselman, Rector of St. James's Church, Downingtown, recently led a team of the Oxford Group on a tour of the Tennessee Valley. The trip was made at the request of Mr. John W. Hershey, of Downingtown, a new communicant of St. James's, who was recently appointed to an official position with the Tennessee Valley Authority.

Aiding Bible Study

The Rev. Philip H. Steinmetz, assistant to his father, the Rector of St. Paul's Church, Elkins Park, in response to a need expressed by the boys and girls in the Church School above the primary grade for help in reading their Bibles, prepared and distributed a mimeographed booklet entitled "Adventurous Bible Reading" for the boys and girls to take with them to their homes.

Gift of Sign Board

Emmanuel Church, Quakertown, has been presented with a new sign board, the gift of a friend.

Conducts Preaching Mission

The Rev. Charles H. Long, Rector of Zion Church, Broad Street and Wyoming Avenue, conducted a three-day Preaching Mission at St. Stephen's Parish, Dorchester county, Maryland, February 27th-28th and March 1st. Services were conducted at 10 A. M., 3 P. M. and 8 P. M. each day.

Revisits Burd School

Miss Virginia Johnson Downward, an alumnus of the Burd School, 43rd Street and Baltimore Avenue, recently paid a week-end visit, accompanied by two young men associated with her in her present position in the Science Department of the Newark Museum of Science, Art and Industry, where Miss Downward is Curator. The young men gave a lecture on the Maya Indians in Yucatan, Central America, with the aid of motion pictures. In addition to her being educated at the Burd School, Miss Downward is a graduate of the Class of 1923 of the West Philadelphia High School and also of the University of Pennsylvania, Class of 1927. Since 1929 she has been with the Newark Museum.

Generous in Parish Service

Edward R. McQuillen, a member of the Brotherhood of St. Andrew Chapter of the Church of the Holy Trinity, Rittenhouse Square, who is a city fireman, gives virtually all of his spare time in service to his parish. Subject to call on his off-time, he uses his own car in doing all kinds of errands in the parish work, giving shut-ins an outing, taking visitors to the sick in hospitals distributing baskets among the poor after the baskets have been prepared by the ladies of the parish, and also serves as an usher in the church. He is one of fifteen others of the Chapter who are also active in service.

Presents Memorial

Mrs. Harry Morris, a communicant of Christ Church, Upper Merion, the Rev. James H. Lamb, Rector, recently presented a purple burse and veil to the parish as a memorial to her mother, Mrs. Margaret Shuttleworth.

Entire Choir Communicants

Each of the fifteen men in the Choir of St. George's Church, Ardmore, as well as the organist, and all the boys who are old enough, is a communicant member of the Church. All the Choir men are volunteers. One of the men, Mr. C. Robert Haines, is the bell-ringer, "ringing the chimes" after the fashion of English bell-ringers, and playing hymns on the chimes for fifteen minutes before the services.

Building Model of Their Church

One of the boys' classes in the Church School of St. George's, Ardmore, is constructing a model of St. George's, built to scale. They are sixth grade boys and are constructing the model under the direction of their teacher, Mr. James C. Ludwig, a young architect, who is instructing them also in the religious significance of each part of the building.

BOARD OF ST. JOHN'S HOUSE HEARS CHEERING REPORT OF NINE MONTHS' WORK

Deaconess Viola Young's report for the nine months since the reorganization of the work at St. John's Settlement House, submitted to the Board of Managers, up to and including February, presents some interesting evidences of the development of that work since it has been under the supervision of the Very Rev. P. R. Stockman, Dean of the North Philadelphia Convocation, and acting Chairman of the Board.

In the last issue of THE CHURCH NEWS some of the records were given showing how the work had developed month by month. The nine months' report of Deaconess Young shows a total Library attendance of 9,834, and a total circulation of books amounting to 16,298. How the use of the Library has grown is shown in the report by a comparison of the first month with the ninth month. In June the Library attendance was 785 and in February 1577. The circulation of books for June was 1411 and for February 2477.

The House attendance for the nine months was 18,140. From an attendance of 659 in the first month of this period it increased to 2912 for the month of February.

"A little present help for this neglected neighborhood," Deaconess Young states in her report, "and for these foreign children, living in unspeakable poverty, with drunken fathers, and no place to turn to for decent ideals and kind treatment, may be the means of making good citizens, not only of these United States of America, but of that other place which we know as the Kingdom of Heaven. I cannot think of any situation where the application of the 'Inasmuch' rule is more to be desired than in this neighborhood of St. John's House."

Deaconess Young also points out that the Church School for white children, which was opened on October 14, has a registration of 75. The total attendance up to the end of February, she reports to have been 1005. There are frequently 15, and occasionally more, in the class for older boys, and in order to provide for them a kitchen in the basement has to be used for a class room.

As typical of the service which the workers at the House are giving, Dean Stockman directs attention to one of the staff, Miss Zettan Gordon, living at the Settlement House, who has been also serving as a volunteer worker at St. Barnabas Mission, Third and Dauphin streets. In addition to looking after her many duties at the Settlement House, Miss Gordon has been giving three days each week to work at St. Barnabas. On Sundays she attends the two morning services, supervises the Junior Department of the Church School in which she had seven teachers assisting. Each Tuesday night she serves as Adviser to the Fellowship, and before each meeting conducted a Teacher Training Class of her seven Church School teachers. She also divides with Mr. Eastburn in conducting cottage prayer meetings. In the interest of these prayer meetings Miss Gordon made 74 parish calls during a recent month, in many of the homes having prayers with the family or at least with the mother.

Just one of the minor difficulties of financing the Church's work in Cuba is the fact that before our missionaries can receive their packages of Lenten Offering boxes they have to pay duty on them.

Daughters of the King to Commemorate 50th Anniversary

By Miss Clara V. Stackhouse
Diocesan President

Throughout the whole Church this month the Daughters of the King, which has for its object the extension of Christ's Kingdom among women, especially young women, and the strengthening of the Church's spiritual life, will commemorate the Fiftieth Anniversary of its foundation as a national order.

In the Diocese of Pennsylvania this notable anniversary will be commemorated at a special service which will be held on Saturday afternoon, April 6th, at 4 o'clock, in St. Matthew's Church, 18th Street and Girard Avenue. The Rev. N. B. Groton, Rector of St. Thomas' Church, Whitemarsh, will make the anniversary address.

A cordial invitation is extended by the Diocesan branch of the order to the clergy and members of all organizations of the Church in the Diocese, and to all others who may be interested in the objectives of the Order, to attend the anniversary commemoration.

Began in Bible Class

"The Order of the Daughters of the King," which is the corporate name of the order, includes in its membership all women communicants in good standing in any parish, mission or educational institution of the Church. The order had its origin among the members of a Bible Class for young women at the Church of the Holy Sepulchre in New York city, now the Church of the Resurrection. The members of this class determined they would take a more active and definite part in the work of the Church, making a special effort to bring other women within its influence.

They pledged themselves, first of all, to strengthen their own spiritual lives through daily prayer for the guidance of God's Holy Spirit; and second, to make an earnest effort to bring some other woman nearer to Christ and His Church.

Under the leadership of their teacher, Mrs. Margaret J. Franklin, these young women became interested in organizing similar Bible Classes in other parishes, and on Easter Even, April 4th, 1885, these various groups formed the National Order. Mrs. Franklin became the first National President and the order spread rapidly over the United States, into Canada, and across the seas to England.

Extends to Philadelphia

Among the very early Chapters to be organized in the Diocese of Pennsylvania—the sixth to obtain a Charter in the National Order—was in old St. Andrew's Church, in Eighth Street above Spruce. Shortly after that the second Chapter in our Diocese was formed in Christ Church, Germantown. This was in 1888. It was formed under the leadership of the Rev. John B. Falkner and it has been in continuous active service since that time. The Chapter at old St. Andrew's continued an active group until 1922, when St. Andrew's was merged into the present St. Andrew's Collegiate Chapel of the Philadelphia Divinity School.

Among the older Chapters in the Diocese, which are still active, are St. Simeon's, 9th Street and Lehigh Avenue, organized in 1895; St. Andrew's, Yardley, organized in 1896, and St. Matthew's, 18th Street and Girard Avenue, organized in 1901.

Mrs. Charles Henry Arndt, wife of the Rev. Dr. Arndt, who was one of the first members of the Order of the Daughters of the King in this Diocese, and who has maintained an active interest in the Order over a period of forty-seven years.

Mrs. Arndt's Notable Service

Perhaps the greatest contribution which our Diocese has made is through the faithful service of one of the members of Christ Church Chapter, Germantown, now Christ Church and St. Michael's. Mrs. Charles H. Arndt, daughter of the Rev. Dr. John B. Falkner and wife of the Rev. Dr. Charles H Arndt, Rector-Emeritus of that parish, became a member when Christ Church Chapter was formed.

Throughout the forty-seven years of her membership, Mrs. Arndt has worked quietly but most effectively as a member of her Chapter, as a leader in the Diocesan organization for many of those years, and as a member of the National Council of the Order. She succeeded her mother as Diocesan President in 1904 and continued in that office until 1914. In 1921 she was re-elected and served until 1925, when she resigned. In 1907 Mrs. Arndt became a member of the National Council, and for more than twenty years in the Council she labored most earnestly for the advancement of the order.

Mrs. Arndt also has served the National Order as Treasurer in a most efficient manner and, as Chairman of many committees, has been relied upon for her good judgment and clear thinking at all times. At the Convention in Atlantic City last fall, Mrs. Arndt retired from active membership on the National Council and was elected an Honorary Member.

Over 5,100 in U. S.

In the United States today there are 392 Senior Chapters, with a total membership of 5,113. While the order is not so strong in our Diocese as it is in other sections of the Church, our Diocese has always taken an active part in the work of the Order, both in the Provincial and National organization. In the Third Province, in which the Diocese of Pennsylvania is a part, the order has shown the most rapid growth in the Dioceses of Washington and Maryland.

In addition to the Senior Chapters, there are 89 Junior Chapters in the United States, with a membership of 553. This Junior division is for girls between the ages of 10 and 20, and by training them for definite Church work prepares them for becoming members of the Senior Chapter. They are taught all phases of church work, with the idea of creating a greater interest in their own parish as the rector's helpers and of placing before them definite opportunities for real service to the Church.

Mention has been made earlier in this article of the membership and objectives of the order. "For His Sake" is the order's motto. It maintains "The Rule of Prayer" and "The Rule of Service." Its watchword is "Magnanmiter Crucen Sustine," which translated means "With lofty mind uphold the Cross." The order's emblem is a Greek Cross fleury of silver, with the watchword and initial of the order's motto.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

Closing Session Mission Study Classes, April 29

The Closing Session of the Mission Study Classes will be held on Monday, April 29th, in the Parish House of the Church of the Holy Trinity, 217 S. Twentieth Street, at 8 P. M. Arrangements are being completed to have a special speaker, whose name will be announced later. This meeting will bring to a close one of the most fruitful series of Mission Study Classes ever held since they were started many years ago.

Members of the Mission Study Classes will be interested in the following letter received by Mrs. James F. Bullitt from Mrs. C. F. Reifsnider, wife of Bishop Reifsnider, in which she tells of the work being done at the Emergency Kitchen in Minami Senju, the slum section of Tokyo.

The letter reads:

My dear Mrs. Bullitt:

Your letter of January 20, my birthday, arrived a few days ago and I was so glad to hear from you.

I wish you all could have gone with me to Minami Senju and seen the surprise and happiness of the faces of the "children of circumstance." No one knew I was going out that day,—and when the helpful policeman on the corner saw me appear word seemed to fly around and soon the narrow street in front of the Emergency Kitchen was crowded with people—young and old,—sick and well—sore heads, and the lousy,—two children fell in the ditch—everyone was crying and laughing—and oh! how it helped to still the ache and longing for my children in America, to get this wonderful welcome! I suppose two hundred people were in the street—and the Emergency Kitchen Children started singing—"Precious Jewels," a gospel hymn they love, and "What a Friend We Have in Jesus," etc.—and one old man said, "He certainly is to have sent you back." How unworthy and humble I felt!

I was much struck by a remark of Rev. and Mrs. Yamaguchi's. They are the splendid couple who have run the settlement for eighteen years. They said, "From the first of November we have felt a strong force back of us driving us forward." In all the years they have been working in Minami Senju there have never been so many opportunities for Christian works. So many requests for spiritual help—they needed new benches for the Church in the Settlement. (You remember the Emergency Kitchen is just a part of the Settlement proper where is the Kindergarten, night school, church and Sunday School, dispensary, etc.). The Mothers' Meeting (Megumi Kwai—meaning Mercy Society) has an average attendance of a hundred—a hundred poor women meet together once a month, and are taught the Bible, hygiene, sewing, etc. Anything that will help them.

The pickpocket of whom I told you—Hibino Sau—who was confirmed last year—is a newly born soul. After forty years in jail, he has a flourishing Sunday School in his own house—four miles from the Settlement and has just started one in the evening for errand boys.

The would-be street-walker we rescued is a self-supporting teacher of sewing—and has a class of waifs for sewing and Bible Study in her own room. "I teach them the Bible just before they go home so they will have its beauty in their minds and hearts when they go back to their sordid homes."

The Yamaguchs and other workers said: "Christianity is burning with a bright flame in Minami Senju—instead of a feeble flicker." "Something fanned it into a flame early in November." And again I was struck by the date November first—for it was about that time that you in Pennsylvania began to think of, study about, and pray for, Minami Senju especially, that *was* and *is* the power felt in that district, I am sure.

Don't stop praying—any of you, for we need your prayers and help. The "love for all" that started the Emergency Kitchen and opened avenues of contacts impossible before, through food, friendship, medical care and education, is definitely leading those poor people to a real knowledge of Jesus Christ.

Prayer has fanned the flame. Keep the fire burning with your prayers and Minami Senju will surely be a part of Christ's Kingdom here on earth.

Very sincerely yours,
MARY G. REIFSNIDER.
(Mrs. C. S.)

PHILA. GENERAL HOSPITAL ARRANGES FOR INSPECTION BY LEAGUE FOR SERVICE

The April 24th meeting of the Philadelphia General Hospital Unit of the Elizabeth Price Martin League for Service will be held in the Philadelphia General Hospital and will be followed by a tour of inspection of this great city institution in all its many departments.

Mrs. Frederick S. Fox, Chairman of the Philadelphia Hospital Unit, in making this announcement, says that the usual meeting in the Church House will be dispensed with so that all members may come to the hospital. There will be a short meeting, beginning at 2 P. M., at the hospital, after which those attending the meeting will be escorted through the various wards and departments. Miss Loretta M. Johnson, Superintendent of Nurses at the hospital, has extended a cordial invitation to all members of the Church, especially those whose interest has brought many blessings to the patients, to come to the hospital that afternoon.

Members of the League and all others who are interested in the work the League is doing are requested to use the entrance to the Nurses' Home, on 34th Street below Spruce, where they will be met and directed to the place of meeting.

Mrs. Fox reports that each meeting of the League is anticipated with joy by its members, as there are always gifts of layettes, beautiful and dainty, which cause many expressions of delight. At the February meeting two beautiful and complete layettes were received from St. John's, Lansdowne, and with them came the following winsome lines written by a member of the Parish Auxiliary:

"THE LAYETTE"

"For this wee life that is to come,
I stitch and pray and dream;
That God may make the life worth while,
As I sew down the seam.
'God bless the baby'; stitch on stitch,
And every stitch a prayer;
And then, I stop, and draw the seam,
And leave the blessing there."

DIOCESAN ALTAR GUILD

The Altar Guild of the Diocese is very happy to announce that Mrs. Stuart Symington will be the guest speaker at its Spring Meeting at the Churchwoman's Club on Thursday, May 2, at 7.30 o'clock. Mrs. Symington was the founder and first president of the Altar Guild of the Diocese of Maryland. She has given courses on Altar Work and Church Symbolism at the General Convention at Denver and Atlantic City, as well as at many Church Conferences. Her subject will be "Altar Work and its Spiritual Significance."

The meeting will begin with Evensong at St. James's Church at 7.30. Then Mrs. Symington's talk at the Churchwoman's Club will immediately follow the service, after which refreshments will be served.

HOUSE OF REST

Where the *need* is so great, the interest so appealing, one would expect to find the Response equally great. Our needs, at the House of Rest for the Aged, are for our present as well as our future.

The Home cares for 27 ladies. By care, I mean to imply the affection and joys that make real home life, for there is little that is institutional about the House of Rest. Our main thought is to bring comfort to the aged who are weary and heavy laden, and security for their future.

Unfortunately our Infirmary accommodates only a few ladies, and as some rooms have two occupants it is often necessary that the ailing one has to be cared for in the Infirmary. Whereas had we individual rooms, the nursing task would be simpler. Miss Chamberlain, our nurse, is a most devoted, sympathetic person, and an atmosphere of joy and comfort fills the Infirmary.

It is our hope that some kind person will remember us, when making future plans, with a generous gift, or a little legacy, as a Thank Offering for God's Mercy.

LILY DALLAN TOWNSEND.

March 18.

Attention, Friends of the Episcopal Hospital!

HOLD EVERYTHING FOR WEDNESDAY, MAY 22

The Second Annual May Day will be held on the above date on the Hospital grounds, Front Street and Lehigh Avenue, under the auspices of the Episcopal Hospital Unit of the Elizabeth Price Martin League for Service, from 11 A. M. to 6 P. M.

See the Great Work Your Hospital Is Doing

This occasion will provide a splendid opportunity for all members of the Church to see the Hospital and observe the service it renders to the sick and injured.

Luncheon from 12 to 2 and Tea from 4 to 6

Cake, candy, cold drinks, flowers, gifts, ice cream, jelly, plants and vegetables will be on sale in the various booths.

The proceeds this year are for the work of the Social Service and Occupational Therapy Departments. Mrs. John E. Hill is Chairman of the committee in charge of the Fete.

In event of rain, it will be held in one of the group of Hospital buildings.

CHURCH PERIODICAL CLUB

It is most interesting to know that, just about fifty years ago, the Church Periodical Club was organized at the suggestion of the late Rt. Rev. Boyd Vincent, of Southern Ohio, who at that time was Rector of Calvary Church, Pittsburgh. He saw the need of reading matter in the mission field, and through him and the efforts of Mrs. Mortimore Fargo, of New York city, who had spent much time in the West, an interest was created in sending magazines and periodicals to the clergy in the far West, they being in sore need of reading material.

This was the beginning of the now extensive service given by the C. P. C. Starved minds are quite as bad as starved bodies, and for that reason the Church Periodical Club is anxious to do its part in the world's mission field. Just now the quest is for more magazines to be sent regularly, and the replenishing of libraries.

The Church Pernodical Club of our Diocese intends giving a play and tea some afternoon shortly after Easter, the proceeds to be used for library work.

LEAGUE FOR THE ISOLATED

From our "Intercessors" have come many expressions of appreciation of the program for the World Day of Prayer, and happiness in having part in it, also of the pamphlet "Discipleship."

Our goal has been reached from the sale of matchboxes, and $50.25 has been given to the House of St. Michael and All Angels for Colored Crippled Children. It is to be known as the Mary Elizabeth Gibson Fund, as her "widow's mite" of one penny was the inspiration of the effort. Out of her little she has now added twenty-five cents, enriched by her earnest prayers.

How many of our readers will match her in self-denial and devotion?

LETITIA GLENN BIDDLE.

SALE OF EASTER CARDS

The Sisters of the Holy Nativity, 110 North Woodstock street, have an attractive assortment of inexpensive Easter cards, which they will be glad to show at anytime.

The little duty neglected, the little sin allowed, the little self-denial refused, the little trial met with impatience and rebellion—these sap the strength of the soul, and undermine the finest foundations of character.—*Selected.*

Part of the small appropriation received through the National Council for Indian work in the diocese of Duluth enabled the diocese to repair some of the Indian clergy rectories which were really unfit for occupancy and must have fallen into ruin but for this timely aid.

Notice!

"THE LITTLE PILGRIMS AND THE BOOK BELOVED"

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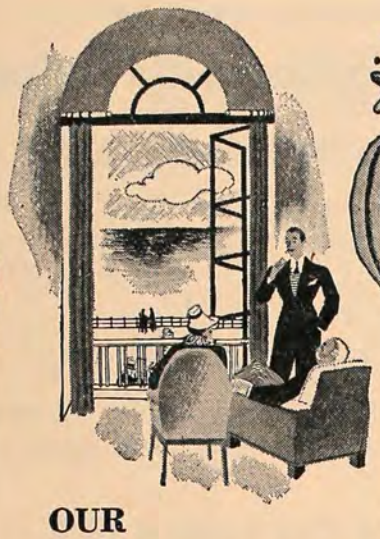

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Come down soon and forget about winter. You can do it at moderate cost on either the American or European Plan. Special weekly rates.

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ATLANTIC CITY

"Special" Missionary Giving by G. F. S.

By MADELEINE T. SPIESS

The March issue of the *G. F. S. Record* carries a brief letter from Miss Florence Moore, the Philadelphia girl whose salary as the new worker in St. Faith's School, Yangchow, the national society has pledged for the next four years as its Special Missionary Object. Miss Moore's letter, mailed from Honolulu, told of a rough trip across the Pacific, during which she was proving herself a good sailor, however. By this time she has reached China, where she is to go directly to the Language School at Peking for the necessary training in the Chinese language before taking up her duties at St. Faith's as a teacher of English.

Miss Moore's salary is but one in a chain of these special money objects which the G. F. S. has provided during past years. It is always a foregone conclusion that the amount asked for will be raised; as a matter of fact, it is usually over-subscribed. This was the case in 1934, when the offering was for the building of a home for un-tainted children of lepers at St. Barnabas Mission, Kusatsu, Japan. A letter just received from that mission brings the good news that, the rate of exchange being so largely in their favor now, they expect to build *two* houses instead of one with the G. F. S. offering.

While these gifts are "specials" and do not count on any quota, they are always selected by Dr. Wood from among some great needs which have long borne heavily upon the heart of the Church, but which for some reason or another, even in prosperous times have not been cared for in any other way. The Girls' Friendly Society has thus built a part of a Liberian hospital; a craft shop at St. Andrew's Mission, Mayaguez, Porto Rico; a parish hall at Hillside, Oregon; a community house in Hawaii—to mention only the most recent gifts. All offerings are purely voluntary on the part of the Branches, and the "object" is usually linked up with the subject of Mission Study for the year.

The fact that the current gift is for a *worker* and not a building, and is to continue over a period of two years (the amount to cover four years' salary) promises unusual interest, especially in this Diocese. The Branch of Christ Church, Upper Merion, has the honor of having made the first gift to this new object in the Diocese of Pennsylvania.

A new Branch, which promises to be of interest to the entire society, has just been organized in a small mission in the Boulder Dam district of Nevada —St. Matthew's Mission, Moapa.

Branch Reorganized

A Branch at St. Ann's, Willow Grove, was organized in February. Perhaps it should be said *reorganized,* because a strong Branch existed in this parish some years ago under the leadership of Mrs. John E. Zimmerman. The new group is the proud possessor of the banner formerly used by the former Branch. The present St. Ann's already has three groups—Senior, Junior and Candidates. Mrs. Robert P. Frazier is the Branch President.

Interesting Admission Service

The Admission Service held at Grace Church, Hulmeville, recently was an unusually interesting and impressive one. Twenty little Candidates received their buttons and made their pledge of loyalty to the G. F. S.; eight Members were next admitted by the usual ceremony, and the service closed with a candlelight ceremonial in which every member of the Branch, from the tiniest Candidate to the Branch President, took part. This candlelight service, largely original with the Rector, the Rev. James Gilbert, will soon be in typewritten form, and he has graciously given permission for any Branch to use it that wishes.

The service was repeated at St. St. Paul's Church, Edgeley, when that Branch took in nineteen Candidates and seven Members.

Annual Service, May 13

This being the alternate year when the Annual Service of the G. F. S. is held at some church outside of the central part of the city, St. Luke's, Germantown, has invited the organization to its very beautiful Church for the Annual Service on Monday evening, May 13th, at 8 o'clock. The Bishop of the Diocese has very kindly consented to preach the sermon, and the music will be rendered by the G. F. S. Choir, a recently formed activity, under the direction of its leader, Mr. Uselma Smith, Dean of the Philadelphia Chapter of the American Guild of Organists.

Missions Supper Conference

A very well attended Missions Supper-Conference was held by the G. F. S. in the Diocese on Wednesday evening, March 27th, at Holy Trinity Parish House. A delicious Chinese-American supper was served and members were exceedingly interested in having as the speaker, Miss M. A. Bremer, head of St. Faith's School, Yangchow, China. Pennsylvania has a double interest in this work because of the fact that the national money object of the G. F. S. this year is to go to the support of a worker at this school, and because Miss Florence Moore, of Philadelphia, has

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These prints include the well-known Cathedrals of Canterbury, Exeter, Lincoln, Salisbury, Chichester, Norwich, Gloucester, etc.

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been chosen to fill this post. Miss Bremer brought us first-hand information regarding the work that Miss Moore will undertake and a vivid description of the girls to whom the school ministers.

The meeting was interspersed with singing and a short sketch of appropriate character.

(*Continued from page 215*)

was ordained and in 1880 he succeeded Mr. Burton, who had resigned.

Mr. Taylor was born in Gambier, Ohio, July 20, 1855. He graduated from Kenyon College in 1875 and from the Philadelphia Divinity School in 1879. In 1884 he resigned St. Stephen's, and after two years at St. Thomas' Church, Battle Creek, Mich., and two years at Christ Church, South Amboy, N. J., he returned to the Diocese as Rector of St. James's, Hestonville. In 1892 he went to Emmanuel Church, Hastings, Mich., remaining there five years. Returning to Pennsylvania he served as Chaplain of the Episcopal Hospital for three years and in 1900 he went overseas to become assistant the Church of the Holy Spirit in Nice, France, returning in 1901 to become Rector of St. Peter's, Hazleton, Pa. In 1903 he went to St. John's, Mt. Pleasant, Mich., and from 1907 to 1909 was Rector of Grace Church, Holland, Mich. He again returned to Pennsylvania in 1909 to become Rector of Christ Church, Upper Merion, where he remained until his retirement in 1925.

THE RECTORY CLUB

The Rectory Club at its last meeting decided to hold three meetings annually on the second Tuesday of February, May and November, and also extended a cordial invitation to the wives of all clergy of the Diocese to be present the next meeting. It will be held on Tuesday, May 14th, at the Warburton House, 20th and Sansom streets, at 12.30 o'clock P. M.

Thirty-three members were present at the last meeting, and in addition to enjoying an admirable luncheon were entertained with a one-act monologue, entitled "The One at the Door," given most realistically by Mrs. Arthur Helms. For an encore Mrs. Helms gave an equally realistic and enjoyable description of a busy mother putting the children to sleep. The Club also expressed appreciation of the invitation to members to be present at the meetings of the Churchwoman's Club. The invitation was extended by Mrs. James F. Bullitt who said the members would be welcomed also at the Churchwoman's Club "Hospitality Day" on Tuesdays.

MRS. FRANK BONYNGE,
Secretary.

(*Continued from page 217*)

Heed the Word of God.
Prepare to meet your Lord.

Christmas Season
The Saviour is born.
Joy has come into the world.

Epiphany Season
Earth is sharing in the joys of heaven.
Christ is showing the way.
The world is being drawn to Christ.

Pre-Lenten Season
There is need for valor and good example to win the whole world to Christ.

Lent
Self-examination is needed.
God offers forgiveness and mercy to the penitent.
He gave His Son to atone for our sins.

Eastertide
Christ conquered sin and death.
He has opened the gate of heaven to all who follow Him.

Ascensiontide
His mission here ended, He went to prepare for us in heaven.

Whitsuntide
He sent the Holy Spirit to guide us.

Trinity
We acknowledge three Persons in one almighty God.

And so the outline would continue to follow the teachings of the Sundays in Trinity season.

Second plan—

Make a topical outline of subjects, placing in the library one anthem based upon each subject. A season's program may then be planned with the requirements of each Sunday provided for. Occasional repetition may be resorted to as the themes for the Sundays suggest. Such an outline of subjects might be as follows:

Praise
Thanksgiving
Aspiration
Prayer
Faith
Righteousness
God's forgiveness
Self-examination
Penitence
Charity
Divine guidance
Divinity of Christ
The Word of God
The Holy Spirit
The Kingdom of Heaven
Missions
Saints
The Atonement
Grace
etc., etc.

The following information is added for those who may wish to order English publications.

All music published in England may be obtained through music dealers in this country, at prices about double the list price. Should a choirmaster wish to import English music direct, he can do so through certain English booksellers. Such a one is Harold Reeves, 210 Shaftesbury Ave., London, W. C. 2. Exact information as to title, publisher, and composer should be furnished, together with the price and publisher's number, when this is known. The information given after each setting mentioned in this article is complete.

It requires about four or five weeks to receive music from abroad. A draft for the full amount of the order should accompany it. Any bank will attend to making out the draft. The U. S. customs duty of 15 per cent is collected by the U. S. Postoffice upon delivery. But if the music is addressed to a religious institution—any church, and an affidavit made out by a duly authorized person, stating that the music is for the exclusive use of that institution, no duty is collected.

(*Continued from page 220*)

A. M.—West Whiteland, St. Paul.
Evg.—Rosemont, Good Shepherd.

May 19—Fourth Sunday after Easter.
A. M.—Wynnewood, All Saints.
P. M.—Stonehurst, St. Giles.

May 26—Fifth Sunday after Easter.
A. M.—West Chester, Holy Trinity.
P. M.—Sleighton Farm.
Evg.—Downingtown, St. James.

May 30—Ascension Day.
Evg.—Phila., St. Alban, Olney.

A prayer for protection against locusts is in a litany of the Church in South Africa. They are a devastating evil; they destroy the people's food and they make such inroads on the crops, and hence on incomes, that the people cannot keep up their contributions to their Church.

Woe to the person who always expects to be the center of affairs, who wants everyone to think about him. Such a one starts life on the thorny road of hurt feelings.—*Exchange.*

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

MARY ELIZABETH STEEL

Entered into life eternal on February 27, 1935, in Philadelphia, Mary Elizabeth, wife of the Venerable William W. Steel.

Mrs. Steel was born in Galena, Illinois, on March 2, 1948, the daughter of Frederick and Alice L. Stahl, who were among the founders of that city, and both members of the Episcopal Church.

Mrs. Steel was a strong and devoted churchwoman, assisting and supporting her husband throughout his varied and useful ministry.

She equally graced the rectory of a Parish such as St. Mary's, Ardmore, Pennsylvania, and shared the loneliness and difficulties of the life of the Archdeacon in Cuba.

May 3, 1932, was the 50th anniversary of her marriage with Mr. Steel, which was duly celebrated.

In her personal life, and with her social standards, Mrs. Steel was old-fashioned and conservative, a great believer in the responsibilities of birth and breeding; but intellectually, she was liberal and open-minded,—keenly alive to new ideas and the younger generation, and a great reader of the books of the day. An old-fashioned Democrat by inheritance, to the very end of her life Mrs. Steel was keenly interested, not in our own National politics alone, but in those of the world at large, and in watching their development. It was always a charm and delight to converse with her on current events.

Above all, Mrs. Steel lived in the Presence of her Lord and Master, and her pure and courageous soul was ready to answer His Call when it came to her.

Besides her husband, Mrs. Steel is survived by a daughter, Alice Lawrason, wife of Colonel Edward Davis, U. S. Army, and two granddaughters, Alice Lawrason and Elizabeth Keating Davis.

The interment was on her 87th birthday, in Galena, Illinois, where she had been baptized, confirmed and married.

May she rest in peace and may light perpetual shine upon her.

M. E. E.

J. LEE PATTON

At the stated meeting of the Board of Council of the Philadelphia Protestant Episcopal City Mission, held January 15, 1935, the following Minute

The Three Hour Service Memorial of the Agony of Our Blessed Saviour Upon the Cross

This admirable service has been compiled by the Rt. Rev. Nathaniel S. Thomas, S.T.D., and is now available in a new edition. It is a devotion for the sixth to the ninth hour, with appropriate hymns, psalms, and prayers and suggestions for conducting the service.

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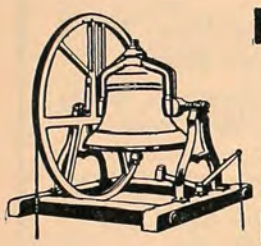

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was ordered to be spread upon the records of this Society, and a copy thereof to be sent to Mrs. Patton:

Mr. J. Lee Patton, of Philadelphia, who died at his home January 14, 1935, at the age of 65 years, was elected Solicitor of the City Mission April 21, 1902, and to membership on the Board of Council at its Annual Meeting in 1925. During those entire thirty-three years he took charge of all the legal affairs and interests of this Society without receiving any fee or other compensation at any time; and, from 1925 on, became interested and helpful member of the Board of Council in addition.

Mr. Patton combined a quiet, but deep, consecration with his great ability and thereby rendered the City Mission not only a legal and personal service rarely if ever surpassed by a member of the Board of Council, but added thereto a spirit of willing, generous, and Christian manhood. There was hardly a week passed without communication between Mr. Patton and the Treasurer or Superintendent of the City Mission concerning our interests. It is not too much to say that he spent not only hours but days of his time in the legal interests of our work and gave his advice gladly. Always we have been aware, even at his busiest times, of his approachableness, of his quiet amiability, and of his utter reliability.

The Board of Council hereby expresses its deep sense of loss; and commends his beautiful soul, made so through service, to the God Whom he loved.

WM. H. JEFFERYS,
Assistant Secretary of the Board of Council.

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